S.M.S.O. Sabha Publication No. 85

॥ श्रीविष्णुसहस्रनाम भाष्य संग्रहार्थः ॥

Sri Vishnusahasranama Bhashya Sangrahartha

Part I (1 to 106 Names)



श्रीमदानन्दतीर्थभगवत्पादाचार्याः

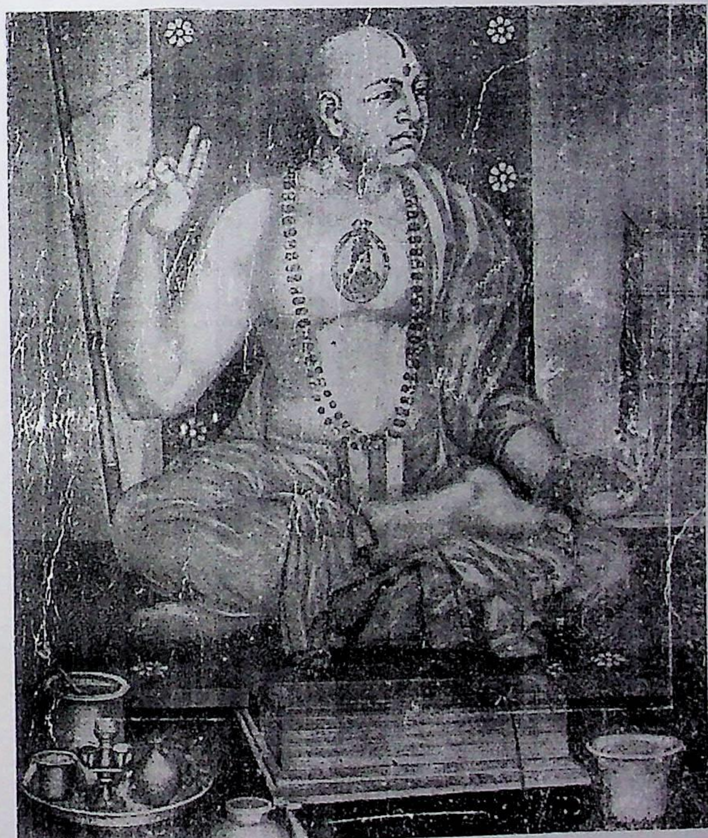
S.M.S.O. SABHA
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2001

॥ श्रीः ॥



TAMRAPARNI SRI D. V. SUBBACHAR, B.A., F.C.A.
Chartered Accountant, Coimbatore
1-12-1907 — 9-1-1993

[An Accredited Scholar on Dwaita Vedanta]

Father and Vidya Guru of the Author of this humble work

A Patron Member of the Sabha who had interest in its growth in propagating Dwaita School of Thought

॥ श्री लक्ष्मीवेंकटेशो विजयते ॥

॥ श्री हयवदनमध्वेश पाहि ॥

॥ श्रीविष्णुसहस्रनाम भाष्य संग्रहार्थः ॥

Sri Vishnusahasranama Bhashya Sangrahartha

Part I

[1 to 106 Names]

By

TAMRAPARNI SUBBACHAR RAGHAVENDRAN, M.A., B.L.

(T. S. Raghavendran, Advocate, Coimbatore)

S.M.S.O. SABHA

Chirtanur (Near Tirupati, A.P.)

PIN 517503

100/-

SRI VISHNU SAHASRANAMA BHASHYA SANGRAHARTHA—With English Rendering by Sri T. S. Raghavendran, M.A., B.L., 45, Bharati Park Cross Road 3, Coimbatore, PIN 641 011. Published by S.M.S.O. SABHA, Chirtanur (Near Tirupati, A.P.), PIN 517 503. Printed Pages xxx + 174
September, 2001

Copies can be had from:

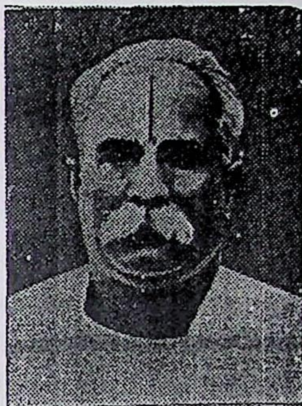
(1) The Hon. Secretary, S.M.S.O. SABHA
Chirtanur (Near Tirupati A.P.), 517 503

(2) Secretary, S.M.S.O. PERMANENT NIDHI
19, Car Street, Triplicane, Madras-600 005

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"Kaveri House", 598, Telugu Brahmin Street, Coimbatore-1

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Ram Nagar, Coimbatore-9 (Councillor)

Printed by D. S. Krishnachar at PRABHA PRINTING HOUSE
22/A, Dr. D. V. Gundappa Road, Basavanagudi, Bangalore-560 004



यद्यत् आचरति श्रेष्ठः तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकः तदनुवर्तते ॥

— गीता३-२१

"Whatever is performed and whatever is relied on by notable personalities who set an example to others in the world, the same is followed by others also".

—Gita 3-21

SRI G. KUPPUSWAMY NAIDU, Avl.

(13-12-1884 to 19-12-1942)

Founder: The Lakshmi Mills Company Ltd., Coimbatore

(In the year 1910)

A Noble and Unique example as to how
an Industrialist should be,
was set up by him during his life.

THE ENTIRE COST OF PUBLICATION OF THIS BOOK "VISHNU SAHASRANAMA BHASHYA SANGRAHARTHA"-PART I, HAS BEEN DONATED BY HIS SON, SRI G. K. SUNDARAM, THE PRESENT CHAIRMAN *CUM* MANAGING DIRECTOR OF THE LAKSHMI MILLS COMPANY LIMITED IN HIGH RESPECTFUL AND REVERENTIAL MEMORY OF HIS FATHER
SRI G. KUPPUSWAMY NAIDU,
COIMBATORE.



PUBLISHER'S NOTE

We are extremely happy and jubilant and overwhelmed with extra-ordinary joy and happiness to present our 85th publication **'Sri Vishnu Sahasranama Bhashya Sangrahartha'** Part I consisting of 106 names of Paramatma Sri Vishnu. Our Joint Secretary, Sri T. S. Raghavendran, M.A., B.L., Advocate, has written this book with various referenccs from the Bhashyas and other sacred Sadagamas.

The learned author has taken considerable pains because devotees will get lot of virtue by reciting the name of God, at the same time understanding the meaning of it. The learned author has given references to the works of Srimad Acharya because no work will become Pavitra without the connection with Sri Pavamana – Sri Great Vayu —Sri Great Madhvacharya.

Sri T. S. Raghavendran, M.A., B.L., Advocate, Coimbatore, (popularly known as T.S.R.) is also my Vidya Guru. He is a highly devoted humble and sincere scholar. He has been well traditionally and systematically trained for a number of years by his father and Vidya Guru Tamraparni Sri D. V. Subbachar, a stalwart in Dwaita Vedanta. His Guru felt extremely happy at the humble achievements and growth of his son-sishya and blessed him and ordered him to work out plans and schemes, so that the works of Srimad Acharya and his followers can be carried to the ordinary devoted public who may not be able to read the original works, due to multivarious handicaps. Following the mandate of his father sincerely and in an humble way, Sri T. S. Raghavendran is working round the clock, to fulfil the promise made so his father and Vidya-Guru.

This humble Sri T.S.R. is achieving the result by Srī Hari Vayugalu's grace step by step.

Sri T. S. Raghavendran has to be thanked by one and all thro'out the world, for his sincere and highly dedicated service to the world of Vedanta and Dwaita Religion in particular.

The most noteworthy point is that he never aspires anything even in mind, in return of worldly gain at all. All that he humbly wishes is the devoted readers should amass virtues and should obtain the grace of Sri Hari Vayugalu and thereby he obtains a share in it and he feels highly satisfied and feels immensely joyful and thankful to Sri Hari Vayugalu for having chosen him for this great noble work.

S.M.S.O. Sabha and the entire world of Vedanta, should always be indebted to him, for such selfless great service rendered.

Incidentally, Sri T. S. Raghavendran has written and published so far 36 works which are listed below. They are most useful and connected to topics of large interest to the devoted truth-seekers and hailed thro'out the world. I honestly feel that such books are the need of the hour.

(1) **श्री वायुतत्त्वमहिमा**—The Unique Glory of Sri Vayu Tatwa. 1992

(2) **अचिन्त्यशक्तिविचारः**—Incomprehensible and Extra-ordinary Power of Lord Narayana. 1994

(3) **जीवकर्तृत्ववादविचारः**—Action or Agency of the Soul. 1995

(4) **भगवद्गीतायां अवक्षेपकाः**— Quiz in Bhagavad Gita. 1995

(5) गीता यथार्थ भाव संग्रहः—अर्जुनविषादयोगः—प्रथमोऽध्यायः Authentic Elucidation of Gita—I Chapter—Arjuna's Mental Distress. 1995

(6) हरिः परतरः—Hari is Supreme. 1995

(7) गीता यथार्थ भाव संग्रहः—सांख्यं=ज्ञानं—श्लोकाः १–३८ Authentic Elucidation of Gita—II Chapter Part I Sankhyam=Knowledge. Verses 1 to 38. 1996

(8) गीता यथार्थ भाव संग्रहः द्वितीयोऽध्यायः—योगः=उपायः—श्लोकाः ३९–७२—Authentic Elucidation of Gita—II Chapter, Part II Yoga=Means. 1996

(9) श्रीमन्महाभारततात्पर्यनिर्णयः—अष्टादशोऽध्यायः (1 to 170 श्लोकाः) पाण्डवदिग्विजयः Mahabharata Tatparya Nirnaya, 18th Chapter Verses 1 to 170. Tour of Pandavas. English Translation. 1996

(10) सत्यं जगत् World is Real. 1996

(11) "Gitavil Puriyada Pudirgals" (in Tamil—SMSO Publication) 1996

(12) श्रीनिवास विवाह प्रशंसनम् Glories of Lord Srinivasa's Marriage. (450 Verses) 1997

(13) श्रीमन्महाभारततात्पर्यनिर्णयः—दशमोऽध्यायः श्री वेदव्यास अवतारः (Slokas 1 to 88) 1997

(14) श्रीमद्यमकभारतम्—Yamaka Bharatham. 1997

(15) तत्त्वतो भेदः—Difference Is Real. 1997

(16) श्रीमन्महाभारततात्पर्यनिर्णयः—11th Chapter श्रीकृष्णचरिते अंशावतरणम् (1–237 Slokas) 1998

(17) श्रीमन्महाभारततात्पर्यनिर्णयः—
29th and 30th Chapters 1998
(Samasta dharma nirnaya and Aswamedhika)

(18) श्रीमन्महाभारततात्पर्यनिर्णयः—20th Chapter
(Slokas 1–246) 1998

(19) जीवगणाः हरेः अनुचराः 1998

(20) श्रीमन्महाभारततात्पर्यनिर्णयः—31st and 32nd
Chapters. 1998

(21) श्रीमन्महाभारततात्पर्यनिर्णयः
12th and 13th Chapters—Marriage of
Vasudeva and Kamsavadha 1999

(22) [जीवगणाः] नीचोच्चभावं गताः
Souls are Higher and Lower 1999

(23) Jivanin Sayalpadum Thiramai (in Tamil) 1999

(24) श्रीमन्महाभारततात्पर्यनिर्णयः—14th, 15th and
16th Chapters. 1999

(25) श्रीमन्महाभारततात्पर्यनिर्णयः—17th Chapter 2000

(26) श्रीविष्णुस्तुतिः
By Sri Sri 1008 Sri Satyasandha Mahan 2000

(27) विनायक चतुर्थी (वेदानुसारेण) 2000

(28) श्रीमन्महाभारततात्पर्यनिर्णयः—19th Chapter 2000

(29) श्रीमन्महाभारततात्पर्यनिर्णयः—23rd, 24th and
25th Chapters 2000

(30) श्रीमन्महाभारततात्पर्यनिर्णयः—27th and 28th
Chapters. 2000

(31) Three Rathnas of Sri Vadiraja
Mahaprabhu 2000

(32) Mahimas of Srimad Bhagawatham 2001

(33) Rishi Panchami Vratha Katha Mahima 2001

(34) Dhruva—Supreme Devotee of Sri Hari 2001

(35) Sri Satyanarayana Vrathakatha Mahatmya 2001

(36) Critical Analysis of Nyaya School. 2001
न्यायमतसूक्ष्मविचारः

We thank profusely Sri G. K. Sundaram, Chairman and Managing Director, Lakshmi Mills Company Limited, Avanashi Road, Coimbatore–37 who was kind enough to donate the entire amount for the publication of this great humble work in memory of his revered father Sri G. Kuppuswamy Naidu, Founder of the said company in the year 1919. We admire his generosity and regard to the Sabha and we pray Sri Hari Vayugalu and Lord Venkateshwara for his long life, peace and prosperity and continued patronage for such valuable, sacred and useful publications.

We thank profusely Sri D. S. Krishnachar, M.SC., of Prabha Printing House, Bangalore–4, for his highly dedicated and sincere service to the Divine Philosophy of the Dwaita School and for faultless and very neat printing work.

May Lord Sri Hari Vayugalu shower their anugraha on us to render more and more valuable humble service to the cause of the Great Dwaita Vedanta which is the only truth based on the Vedas and supported by all Scriptures.

Tiruppur
24–11–2000 Friday—
Main Aradhana Day of
Sri Sri 1008 Sri Padmanabha
Tirtha Swamiji
Navabrindavana

R. Ananthan, B.Sc., F.C.A.
Chartered Accountant
Hon. Secretary, S.M.S.O. Sabha

FOREWORD BY THE HUMBLE AUTHOR

The greatest Epic Mahabharatha has two eyes. They are (i) Bhagavad Gita found in the Sixth Parva called 'Bheeshma Parva' between Adhyayas 25 and 42 consisting of 700 verses; Gita is the World Scripture applicable to all human beings for all time to come. (ii) Vishnu Sahasranamam is found in the 'Anushasana Parvam' Adhyaya 254. Both of them are very sacred and contain tons of virtue for the readers, writers, publishers and devotees connected with them.

(2) Brahmanda Puranam states :—

'शास्त्रेषु भारतं सारं तत्र नाम सहस्रकम् ।
वैष्णवं कृष्णगीता च तज्ज्ञानान्मुच्यतेऽञ्जसा ॥'

This Vishnusahasranamam consists of 107 verses and 1000 names of Vishnu. As introductory there are 13 verses and the phala (result) is explained in 22 slokas. (On the whole 13+107+22=142 verses).

(3) Each name of Vishnu denotes Him in infinite ways (अनन्तानन्त प्रवृत्तिनिमित्त). Mere recitation of names itself will bring lot of virtues to the devotee who recites. If the meaning of each name, at least in one manner, is known and then the name if recited with devotion, the virtue will directly make pathway to Moksha. *With this intention, the humble author has ventured on this work in which the first 11 slokas are taken into account, which mentions 106 names of Lord Vishnu.*

(4) Each sentence in the Vedas has a minimum of three meanings and each verse in Gita has a minimum of ten meanings and each sabda of Vishnusahasranamam has a minimum of one hundred meanings. Srimad Acharya

was explaining the great glory of this work to his disciples. At that time some of the Pandits assembled there mistook this as an exaggeration and challenged Srimad Acharya to explain such 100 meanings for the first sabda 'Viswam'. Srimad Acharya accepted this but asked them to repeat the meanings after his explanation which was also accepted by them. Srimad Acharya started with the first sabda 'Viswam' and went on giving its meanings. After 20 or 25 meanings, all the Pandits felt their ignorance and incapacity and pleaded for pardon before Srimad Acharya.

वर्णयामि तदहं सकलं वः
सौष्ठवादनुवदन्तु भवन्तः ।
तं वदन्तमिति तेऽथ वदन्तो
बाढमित्यति दृढोद्यममापुः ॥ (म.वि. ६-६)

'Well, I shall give out all the hundred meanings of the word in Vishnusahasranama (on this condition) ; let all of them recounted by me be repeated by you in all their elegance'. The brahmins accepted this challenge with a firm resolve. But later all of them failed and repented before Srimad Acharya.

(5) Here in this humble work, at least one or two meanings for each sabda is given and in some cases much more. Further, some quotations from Sutra Bhashya, Upanishad Bhashya etc., are given to help the situaticn and to visualise the glory of the Lord's name. Various Sutras, Bhashyas and other authorities are given where-ever possible keeping in mind the size of the book. Without the connection of Sutras and Bhashya thereon, no work will be useful or complete and will be giving virtue to the writer, readers or others. The connection with Srimad Acharya's Bhashya and Brahma Suras is a *sine-qua-non*. Maximum Punya or virtue can be amassed by

reading this humble work and remembering the glories of Sri Vishnu at least to a minimum extent as explained here in this small work. The beauty or the excellences in one sabda *vis-a-vis* Lord Vishnu is not completely covered even by Goddess Mahalakshmi till now. Where are we? Just we humbly bow down to the lotus feet of that great unique Paramatma Vishnu and humbly, devotedly, respectfully, reverentially, affectionately and with all regard recite His name *which would be possible also, only by HIS GRACE.*

(6) The moving three slokas of introductory character are extracted below, which when recited will bring tears in one's eyes automatically.

वैशंपायन उवाच :—

श्रुत्वा धर्मानशेषेण पावनानि च सर्वशः ।
युधिष्ठिरश्शान्तवं पुनरेवाभ्यभाषत ॥ १ ॥
किमेकं दैवतं लोके किं वाप्येकं परायणम् ।
स्तुवन्तः कं कमर्चन्तः प्राप्नुयुर्मानवाश्शुभम् ॥ २ ॥
को धर्मः सर्वधर्माणां भवतः परमो मतः ।
किं जपन्मुच्यते जन्तुर्जन्मसंसारबन्धनात् ॥ ३ ॥

Sage Vaisampayana said :

Which dharma should be adopted which would be foremost and would bring the soul out of this bondage of samsara and death?

Sri Bheeshmacharya replied :

जगत्प्रभुं देवदेवमनन्तं पुरुषोत्तमम् ।
स्तुवन्नामसहस्रेण पुरुषः सततोत्थितः ॥ ४ ॥
तमेव चार्चयन्नित्यं भक्त्या पुरुषमव्ययम् ।
ध्यायन्स्तुवन्नमस्यंश्च यजमानस्तमेव च ॥ ५ ॥
अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम् ।
लोकाध्यक्षं स्तुवन्नित्यं सर्वदुःखातिगो भवेत् ॥ ६ ॥

ब्रह्मण्यं सर्वधर्मज्ञं लोकानां कीर्तिवर्धनम् ।
लोकनाथं महद्भूतं सर्वभूतभवोद्भवम् ॥ ७ ॥

एष मे सर्वधर्माणां धर्मोऽधिकतमो मतः ।
यद्भक्त्या पुण्डरीकाक्षं स्तवैरर्चेन्नरस्सदा ॥ ८ ॥

परमं यो महत्तेजः परमं यो महत्तपः ।
परमं यो महद्ब्रह्म परमं यः परायणम् ॥ ९ ॥

पवित्राणां पवित्रं यो मंगलानां च मंगलम् ।
दैवतं देवतानां च भूतानां योऽव्ययः पिता ॥ १० ॥

यतस्सर्वाणि भूतानि भवन्त्यादि युगागमे ।
यस्मिंश्च प्रलयं यान्ति पुनरेव युगक्षये ॥ ११ ॥

तस्य लोकप्रधानस्य जगन्नाथस्य भूपते ।
विष्णोर्नामसहस्रं मे श्रृणु पापभयापहम् ॥ १२ ॥

यानि नामानि गौणानि विख्यातानि महात्मनः ।
ऋषिभिः परिगीतानि तानि वक्ष्यामि भूतये ॥ ६३ ॥

अस्य श्री विष्णुसहस्रनाम स्तोत्रमहामन्त्रस्य
श्री भगवान् वेदव्यास ऋषिः, विष्णुर्देवता
अनुष्टुप्छन्दः, श्री विष्णु प्रीत्यर्थं
जपे विनियोगः ॥
॥ हरिः ॐ ॥

By the Grace of Sri Hari Vayugalu and by the anugraha of Sri Sri 1008 Sri Satyapramoda Thirtharu and by the extra-ordinary blessings of my Revered Father and Mentor, Tamraparni Sri D. V. Subbachar, it became possible for this humble and insignificant, negligible soul to write and publish such works. This humble author is completely aware and is definite that these anugrahas and blessings have played the major and complete part and the contribution of self is next to nothing.

Finally, I submit this humble work at the lotus feet of my Revered Father with these Verses on this day the

most auspicious day, being the main Aradhana Day of Sri Sri 1008 Sri Padmanabha Thirtha, the first and foremost disciple of Srimad Acharya. A brief account of his holy life is also given here for the benefit of readers. The humble work is submitted thro' my father and Guru at the lotus feet of that **Great Padmanabha Thirtha** with a prayer to submit at the lotus feet of Sri Hari Vayugalu and bring punya to the readers, writers, publishers, donors and possessors and all connected with this humble work.

श्रीनारसिंहवरपुत्रसुपुत्ररत्नं
कोयंपुरी वरविभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीसुब्बरायकविरत्नवरं श्रयेऽहम् ॥

श्रीमत्समीरमहिमादि सुग्रन्थकर्तः
सत्यप्रमोदगुरुपोषित शिष्यवर्य ।
दुःशास्त्रमत्तगजसिंहसमीरसेविन्
सुब्बार्य तात मम देहि करावलम्बम् ॥

Sri Padmanabha Tirtha Mahaprabhu
1317 A.D. to 1324 A.D.

In Godavari delta Shobhana Bhatta of Advaita Cult was a very great Pandit and Scholar. He was also the foreign minister in the Kingdom of Warangal before its fall in the year 1322 A.D. He was such a great Scholar, Debator and Administrator that he was respected by one and all including the King Kakatiya Ganapathi Dutta.

Somewhere in the year 1281 A.D. Shobhana Bhatta arranged for a great conference of pandits well versed in

... Sripadangalavaru

Navabrindavan

1317 A.D. to 1324 A.D.

श्री श्री पद्मनाभतीर्थमहाप्रभुः—नवबृन्दावन

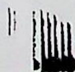
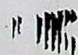


रमा निवासोचित वासभूमिः सन्न्यायरत्नावलि जन्मभूमिः ।
वैराग्यभाग्यो मम पद्मनाभतीर्थामृताब्धिः भवताद्विभूत्यै ॥

—न्यायसुधा

श्रीमध्वसंसेवनलब्धशुद्धविद्यासुधाम्भो निधयोऽमला ये ।
कृपालवः पङ्कजनाभतीर्थाः कृपालवः स्यान्मयि नित्यमेषाम् ॥

—तत्वप्रकाशिका

all 18 branches of Vedas at Rajahmundry. On the orders of Sri Badari Narayana, Srimad Acharya, straightaway came to that Rajahmundry on the banks of river Godavari. At the conference, Srimad Acharya was well received with all respect, regard and reverence by Shobhana Bhatta, a Master of Tarka, and others. Every Pandit gathered tested Srimad Acharya who vanquished them all in debate in no time.

Sumadhvavijaya states in 8–15 and 8–16 as above.

प्राज्ञवित्तमयमाप्तुमागतैः
पण्डितैः द्विनवशाखिभिः श्रुतीः ।
प्रस्तुता अभिदधौ परीक्षकैः
षट् च तत्र समयानखण्डयत् ॥ ९-१५ ॥

ते पृथक् पृथगमुं स्वशाखया
दर्शनेन च परीक्ष्य निर्जिताः ।
सर्ववित्त्वमसि मुख्यतः कवे
नास्ति ते सदृश इत्यथाब्रुवन् ॥ ९-१६ ॥

Shobhana Bhatta was deeply moved at Sri Acharya's knowledge and scholarly exposition. He soon realised that Srimad Acharya is Sarvajna. He fell at the lotus feet of Srimad Acharya with tears of joy and respect.

यस्त्रयीसकलपक्षशिक्षक-
स्तत्र संसदि वरिष्ठसंमतः ।
शोभनोपपदभट्टनामकः
पूर्णसङ्क्षयमनमन्मुहुर्मुदा ॥ ९-१७ ॥

The said Shobhana Bhatta who was well versed in the Four Vedas, Mahabharatha and the 18 Puranas listened keenly to the discourses of Masterly nature of Srimad

Acharya's exposition of Brahma Sutra Bhashya and became his devoted disciple.

यस्तु तार्किकशिखामणिः सुधी-
वंर्तमानसमयान्निगाकरोत् ।
वेदभारतपुराणनिष्ठितो
भाष्यमेतदश्रृणोत्स मध्वतः ॥ ९-१८ ॥

Shobhana Bhatta was like a white-winged swan that sucks the sweet juice and being fully satisfied, not craving for any other flower. Likewise, having studied this exquisite exposition and thoroughly convinced of its precedence, Shobhana did not long for any other Sastra.

तत्र तत्र स सभासु भासुगो
नन्दतीर्थसमयोक्तयुक्तिभिः ।
वादिनो विशकलय्य तान समा-
क्रम्य वाचमुचितामुदाहरत् ॥ ९-२० ॥

The splendid Shobhana Bhatta, with all zeal and enthusiasm, daringly disapproved in the open sabhas, the schools of others and he became one of the finest illustrious exponents of Madhwa Sastra and the first illustrious successor of Srimad Acharya.

At Udupi Srimad Acharya blessed him with ordination at his divine hands and named him as 'Padmanabha Thirtha'.

Sri Padmanabha Thirtha submitted the idol of Sri Gopinatha to Srimad Acharya for consecration and then used it for his daily poojas.

Later, when he succeeded Srimad Acharya in the Pontificate order, he gave this Gopinatha Vigraha to Sri Lakshmidhara Teertha and in that succession we have Sri

Sripadaraja Thirtha who was the Vidya Guru of the famous Sri Vyasa Thirtha. This line of succession is called "Mulubagal Sripadaraja Mutt".

Sri Padmanabha Thirtha wrote as many as fifteen works, and served Srimad Acharya. Famous Sri Jayatirtha, Sri Narayana Panditacharya had great reverence for him. The works are :

१. सत्तर्कदीपावलिः—a commentary on अणुभाष्यम्
२. सन्न्यायरत्नावलिः —a commentary on अनुव्याख्यानं
३. गीताभाष्य टीका
४. गीतातात्पर्य टीका।
५ यमकभारत व्याख्यानम् ।
६ कथालक्षण टीका।
७ उपाधिखण्डन टीका ।
८ मायावादखण्डन टीका।
९ मिथ्यात्वानुमानखण्डन टीका।
१० तत्वसंख्यान टीका ।
११. तत्वविवेक टीका।
१२. तत्वोद्योत टीका।
१३. कर्मनिर्णय टीका।
१४ न्यायरत्नमाला—टीका on विष्णुतत्वनिर्णयः।

Sri Jayathirtha Mahan states in his तत्वप्रकाशिका in the fourth Verse as under :—

श्रीमध्वसंसेवन लब्धशुद्ध-
विद्यासुधाम्भो निधयोऽमला ये।
कृपालवः **पङ्कजनाभतीर्थाः**
कृपालवः स्यान्मयि नित्यमेषाम् ॥

The same Mahan in his famous Nyaya Sudha states about Sri Padmanabha Tirtha as under :

रमानिवासोचितवासभूमिः
सन्न्यायरत्नावलिजन्मभूमिः ।
वैराग्यभाग्यो मम पद्मनाभ-
तीर्थामृतब्धिर्भवतात् विभूत्यै ॥

Here the heart of Sri Padmanabha Thirtha is compared to the Milky ocean. In that ocean, three things should be there without fail. They are :—

(1) the presence of Sri Lakshmi Naryana.
(2) the presence of precious rathnas etc.
(3) white in colour

All the three are found in his heart in abundance. In the heart of Sri Padmanabha Thirtha, Sri Vishnu is always present since he is meditating on Paramatma always. The presence of rathnas are there namely 'सन्न्याय-रत्नावलि' written by the holy saint. With regard to whiteness, the quality of Vairagya—detachment from worldly pleasures is always compared to whiteness in all works. This whiteness—Vairagya was there in plenty in Sri Padmanabha Thirtha. So his heart was like 'Ksheera Samudra'. The glories of Sri Padmanabha Thirtha are described again in Sumadhva Vijaya in Sarga 15–(120-126)

आकृष्टोऽस्य गुणैर्व्याप्तैर्यो गोदाया उपाययौ ।
स पद्मनाभतीर्थाख्यः शिष्योऽन्योऽभूत्सुचेतसः ॥ १२०॥

Completely taken aback and totally absorbed by the excellence of Srimad Acharya, that captivated the land, the most learned Padmanabha Thirtha who hailed from the Godavari tract, also joined Sri Anandathirtha as his staunch follower.

श्रुत्या मत्या सदा भक्त्या विरक्त्या नित्यसेवया ।
अस्मै प्रसन्नः प्राज्ञ्येक्षः सद्यो विद्यां ददौ शुभाम् ॥ १२१॥

Completely satisfied with the dispassionate nature, judicious listening, deep thinking, unfaltering devotion, and unstinted service of Padmanabha Thirtha, Sri Anandathirtha imparted to him forthwith the knowledge of the Supreme Spirit.

वेदान्ताब्धिं न यो जातु जहौ विद्वत्तिमिङ्गिलः ।
युक्ति प्रवाह संरम्भात्परशास्त्रनदीचरः ॥ १२२ ॥

Like the whale always moving majestically in the sea, migrating to the river at times to swallow the small fish, Padmanabha Thirtha—the whale of prodigious learning never forsook the unbounded sastra. But out of resentment ransacked the limited scriptural content only to defy and defeat the chain of inferences of the disputants.

व्याख्याप्रणादमात्रेण वीरम्मन्यान्स्वमण्डले ।
मायाविग्रामसिंहान् यो वादिसिंहो निराकरोत ॥ १२३ ॥

Like the lion's roar frightening the graven dogs, the most distinguished controversialist Padmanabha Thirtha, ace lion, outwitted the Mayavadins (dogs) who deemed themselves to be impregnable among their lot, by his discourses which were like thunderbolts.

मत्तदुर्वादिमातङ्गतर्कमस्तकदारणे ।
पंचास्यो योऽभवद्व्यक्तं चतुरास्योऽपि केवलम् ॥ १२४ ॥

Padmanabha Thirtha was like the brave lion. mismantling the temples of elephants. His eloquence was so great and was knocking down the confusing logic of the hostile disputants.

संन्यायरत्नावलिरप्युदपादि यतः शुभा ।
टीका परानुव्याख्याया अनर्घा बोधसागरात् ॥ १२५ ॥

Padmanabha Thirtha was a great reservoir and store-house of learning. He gave birth to his 'Sannyaya Rathnavali' a surpassing commentary on Anuvyakhyana, the *magnum-opus* of the Great Acharya, a precious gem in the Vedantic Sastra.

वेदप्रवचनाचार्यशिष्योऽसाविति पूजितः ।
सभ्यः सभायां यो वेदं व्याचख्यौ वेदसारवित् ॥ १२६ ॥

Padmanabha Thirtha was well grounded in the cream of Vedic Scriptures. He was an elite to the learned assembly. He was a fitting disciple of the great Guru Madhwacharya. Padmanabha Thirtha delivered great and weighty sermons to huge assembly of Pandits.

In his last days, Sri Padmanabha Thirtha was staying at Anegondi near Kampili. As Shobhana Bhatta, he knew Harihara and Bukka, who were with him, while he was administrator for foreign affairs and defence, as the treasurer and secretary of the Kingdom. After the fall of Warangal, inspired by Sri Padmanabha Thirtha, they came to Kampili near Anegondi and founded the Empire of Vijayanagaram.

On their invitation, Sri Padmanabha Thirtha went to Anegondi and remained there in his last days being served by his disciple, Sri Narahari Thirtha. He entered Brindavan on the 16th of November 1324 A.D. The Brindavana is in a small island in the midst of Tunga-bhadra near Anegondi. The said Harihara gave extensive lands on both the sides of Tungabhadra to Padmanabha Thirtha. The place is now called as Nava Brindavana on account of the existence of the nine monuments.

This humble author is able to venture such glorious and sacred works and complete the same, only due to the reason that Sri Vishnu is the lover to help. It is not due to the capacity or any other merit of the author. Because Vishnu is the lover to help, He has done this only.

It is stated in **श्री बृहन्नारदीय पुराण,** under **पुरुषोत्तम माहात्म्य,** in the discussion between Narayana and Narada as under: Under the second Adhyaya, Verse 17 is simply superb and has great philosophical significance:

त्वन्मुखाच्छ्रोतुकामोहं ब्रह्मलोकादिहागतः ।
उपकारप्रियो विष्णुरिति वेदं विनिश्चितम ॥ १७ ॥

The Suta Puranika prays to the divine sage Narada that he wants to hear from him about the glories of Sri Vishnu as the lover to do help to others. This is established in all Vedas. Narada has come down from Brahmaloka. Please oblige was the prayer to Him.

This shows that 'Vishnu' is the '**उपकारप्रियः**'; because of this attribute only, such works are completed by this humble soul. That 'Vishnu Sahasranama' is to be published in 10 parts with this strength only, but definitely not on any other aspect.

विष्णुरेव ज्योतिः, विष्णुरेव ब्रह्मा, विष्णुरेवाऽत्मा, विष्णुरेव बलं, विष्णुरेव यशो, विष्णुरेव आनन्द इति ॥

24-11-2000, Friday
Main Aradhaua Day of
Sri Sri 1008 Padmanabha
Thirtha Swamiji
Navabrindavan
विक्रम संवत्सर कार्तिक कृण पक्ष चतुर्दशी

तां राघवेन्द्रः
T. S. Raghavendran
Ever in the humble service and
ever being the humble student
of the unique, great
Dwaita Vedanta Philosophy

A FEW WORDS OF APPRECIATION

S. Raghavendran
Welfare Officer

Office of the
Principal Accountant General (Audit) I
Tamil Nadu & Pondicherry
Chennai
17-5-2001

Dear Sir,

My humble respects to you,

On Sri Vijayadhwaja Aradhana Day, I had the opportunity to go through the 80th Publication of the SMSO Sabha on "'Mahimas of Srimad Bhagavatham' as per Padmapurana. The 'Sloka' and the 'Artha' given both in Sanskrit and English made me to understand and enjoy the Bhagavatha Mahatmya. When Dhundhukari got salvation, let us hail the greatness of Paramatma who is Sat Chit Ananda rupa and try to drink the nectar embodid in the twelve skandas of Srimad Bhagavatham, which is the only way out.

The book 'Srimad Bhagavatha Mahatmyam' leads the torch for Bhagavatha Sapthaha and inculcates Bhakthi, Gnana and Vairagya to be attained by the Grace of Sri Hari, Vayu and Guru.

I recall your great service to the Madhwa Community by the presentation of these books and pray Sri Hari for your continuous seva to him.

Namaskarams.

Yours sincerely,
(Sd.) S. Raghavendran

* * *

Bhaganagar Lakshmi

C/o. S. S. Jaya Rao,
I.A.S.(Retd.)
3-6-515, Himayat Nagar
Hyderabad, A.P.
17-5-2001

Dear Sri T.S.R.Ji,

I have just received the 'Rishi Panchami Katha Mahima' and I am reading with the greatest care for both the subject and

your English version. Every word of it reminded me how my mother directed me to follow the Vratham with care once again on every Rishi Panchami Day. It was really a great present to me and a reminder of conducting pooja etc. I am aged 89 years now.

I started reading your book wherein I find a very nice translation in English. Thus far what I read it once again ringing in my ears and reminded how carefully and by word my late mother directed to me. Your book was a reminder like a block of Gold.

Please do not take it as a flattery, when I say you are a Jeevanmuktha. I feel I have a guide to correct me and take me on the proper Final Road.

With regards,

Yours,
(Sd.) Bhaganagar Lakshmi

* * *

V. Vijayeendra Rao, M.A., CAIIB

Shri Hari Nivasam
13, Sambasivan Street
T. Nagar, Chennai–600 017
21–5–2001

Respected Sir,

My regards to you. The Rishi Panchami Vratha Katha book so kindly forwarded by you is 'YET ANOTHER MASTERPIECE' from a Master's family/parampara. As said in Tamil 'cat cannot come out of tiger' the great 'Tamraparni' tradition has been kept alive and getting further rejuvenated with your goodselves. I always cherish the command with Sri Lord Hari's prerana.

The 'Tantrasara Sangraha' of Srimad Acharyais a great work and may be translated. A mere reading of the book gives 'punya' and blessings to devotees.

With regards,

Yours sincerely,
(Sd.) V. Vijayeendra Rao

Prof. D. Prahladachar, M A.
Vice-Chancellor

Rashtreeya Sanskrit Vidyapeeta
Tirupathi–517 507, A.P.
19-8-2001

Dear Sri T. S. Raghavendran,

I am very much thankful for the excellent books that you have sent. I wonder how you can write so much, that too on the subtle shastric prameyas, so authoritatively collecting so much of material, amidst the busy schedule that you have. I have also gone through the 'Rishi Panchami Vratha Katha' particularly the portion wherein you deal with the purity of Draupathi. You have taken care to collect all the relevant points and presented them in a very cogent and critical manner. The diligent readership should very much be indebted to you, for the trouble you have taken to collect the material.

With regards,

Yours sincerely,
(Sd.) D. Prahladachar

* * *

R. Narasimhachar,
S/o Pandit Sri M. Rama Rao
Phone: 2311313

No. 1, 32nd Street
Nanganallur
Chennai–600 061
14–9–2001

Dear Sri T.S.R.,

RISHI PANCHAMI VRATA KATHA

Let me begin this letter with my compliments and blessings.

(2) For some years now, officiating as a self-appointed preceptor, I have been performing the Pooja marking the culmination of Rishi Panchami Vrata Katha undertaken by four or five elderly sumangalees in my relative's house. I myself used to administer the Sankalpa to the participants in the morning. In performing the pooja proper in the evening I have been following the procedure laid down in the KALPA book, and while for narration of the episode behind the pooja, I have relied on an old Book in my possesion.

(3) This year, the book you had sent on 18-5-2001, had come handy to me and I have been able to espouse the story in elaborate detail, by reading out from your book the rare points therein. Vaideeks who had gathered to receive the Danas (gifts) as well as others present were immensely pleased and paid rich tributes to your scholarship and wisdom. A few of them had also taken your address. Thank you!

(4) It is no wonder that as an eminent advocate, you are endowed with the skill of expressing things with great lucidity and in an unassailable language making an indelible impression in the minds of the readers.

(5) It is but appropriate that besides RISHI PANCHAMI, you have sought to include in the present edition various other matters bearing importance and relevance to the main theme.

(6) The glory of the seven Rishees (pp. 27-45), Indra-Visvaroopa, Indra-Vritrasura (pp. 46-87), matters relating to the famous Bhashya of our great Acharya (pp. 100-101), and the glory of Draupadi (pp. 102-108), all these, DIAMOND CROWN to the Book.

(7) As you have rightly stated in your Foreword (p. x), it is unmistakably true that this Pooja is not only intended for the woman folk alone, but it is applicable to men as well. In this age of Kali, even some men, like Vishnuswami, knowingly or unknowingly fall victims to the abetment of SIN. It is absolute that they too join in this pooja and contribute to the success through mind, money and body and wash off the sins and thus avoid taking heinous births such as dog, bull, etc., etc.

(8) Narayana Kavacham, as we all know, is a boon to us and I may profitably mention in this connection that my revered father used to recite THIS and Gajendra Moksha regularly in the early hours.

(9) The fact that you have included in the book that how Devendra came to be afflicted by the Brahma hathi sin, and who redeemed the sins from him as stated in Brahmanda Purana, Bhagavatham and those mentioned in Tatparya Nirnaya help

us to understand the true philosophy. The point mentioned in P. 7 is very important and has been emphatically said. We should all know the story of seven rishis and by this we acquire virtue and get rid ourselves of our sins.

(10) It is no exaggeration to say that your narrative style is akin to the arguments of a senior and clever lawyer, who, after elaborate arguments, gives a brief resume of the arguments in legal parlance the sum-up-for the benefit of the judge. This touches the mind and heart of the readers. Thank you!

You have made absolutely clear about the presence of other four divine women with Draupadi.

We gratefully welcome your reference to Draupadi rajaswala in the book.

The prakarana—Saraswathy Bharathi is sure to be well received by the readers.

(11) Extolling the qualities of Sri KUNTI DEVI with so many adjectives is splendid. She deserves much more.

One sheds tears when one reads the passage in Pp. 128–132. It is so touching that one likes to felicitate in person.

(12) You have given the divine names of Draupadi, Sachi, Shyamala and Usha and their glory and in the end you have also mentioned the name of your revered mother, Punyavathy Sreemathy KAVERI BAI. Why should she not also be a DEVATA STREE—divine woman!

With best regards,

Yours affectionately,
(Sd.) R. Narasimhachar

॥ श्री विष्णुसहस्रनाम स्तोत्रम् ॥

प्रथमः भागः

विश्वं विष्णुर्वषट्कारो भूतभव्यभवत्प्रभुः ।
भूतकृत् भूतभृत् भावो भूतात्मा भूतभावनः ॥ १ ॥ ५

पूतात्मा परमात्मा च मुक्तानां परमा गतिः ।
अव्ययः पुरुषः साक्षी क्षेत्रज्ञोऽक्षर एव च ॥ २ ॥ ८

योगो योगविदां नेता प्रधानपुरुषेश्वरः ।
नारसिंहवपुः श्रीमान् केशवः पुरुषोत्तमः ॥ ३ ॥ ७

सर्वः शर्वः शिवः स्थाणुर्भूतादिर्निधिरव्ययः ।
संभवो भावनो भर्ता प्रभवः प्रभुरीश्वरः ॥ ४ ॥ १३

स्वयंभूः शंभुरादित्यः पुष्कराक्षो महास्वनः ।
अनादिनिधनो धाता विधाता धातुरुत्तमः ॥ ५ ॥ ९

अप्रमेयो हृषीकेशः पद्मनाभोऽमरप्रभुः ।
विश्वकर्मा मनुस्त्वष्टा स्थविष्ठः स्थविरो ध्रुवः ॥ ६ ॥ १०

अग्राह्यः शाश्वतः कृष्णो लोहिताक्षः प्रतर्दनः ।
प्रभूतस्त्रिककुद्धाम पवित्रं मंगलं परम् ॥ ७ ॥ १०

ईशानः प्राणदः प्राणो ज्येष्ठः श्रेष्ठः प्रजापतिः ।
हिरण्यगर्भो भूगर्भो माधवो मधुसूदनः ॥ ८ ॥ १०

ईश्वरो विक्रमी धन्वी मेधावी विक्रमः क्रमः ।
अनुत्तमो दुराधर्षः कृतज्ञः कृतिरात्मवान् ॥ ९ ॥ ११

सुरेशः शरणं शर्म विश्वरेताः प्रजाभवः ।
अहस्संवत्सरो व्यालः प्रत्ययः सर्वदर्शनः ॥ १० ॥ १०

अजस्सर्वेश्वरः सिद्धः सिद्धिः सर्वादिरच्युतः ।
वृषाकपिरमेयात्मा सर्वयोगविनिस्सृतः ॥ ११ ॥ ९

नामानि १०६

॥ श्रीकृष्णार्पणमस्तु ॥

१०६

१. विश्वं—ओं विश्वाय नमः ओं
२. विष्णुः—ओं विष्णवे नमः ओं
३. वषट्कारः—ओं वषट्काराय नमः ओं
४. भूतभव्यभवत्प्रभुः—ओं भूतभव्यभवत्प्रभवे नमः ओं
५. भूतकृत्—ओं भूतकृते नमः ओं
६. भूतभृत्—ओं भूतभृते नमः ओं
७. भावः—ओं भावाय नमः ओं
८. भूतात्मा—ओं भूतात्मने नमः ओं
९. भूतभावनः—ओं भूतभावनाय नमः ओं
१०. पूतात्मा—ओं पूतात्मने नमः ओं
११. परमात्मा—ओं परमात्मने नमः ओं
१२. मुक्तानां परमा गतिः—ओं मुक्तानां परमायै गतये नमः ओं
१३. अव्ययः—ओं अव्ययाय नमः ओं
१४. पुरुषः—ओं पुरुषाय नमः ओं
१५. साक्षी—ओं साक्षिणे नमः ओं

१६. क्षेत्रज्ञः—ओं क्षेत्रज्ञाय नमः ओं

१७. अक्षरः— ओं अक्षराय नमः ओं

१८. योगः—ओं योगाय नमः ओं

१९. योगविदां नेता—ओं योगविदां नेत्रे नमः ओं

२०. प्रधान पुरुषेश्वरः—ओं प्रधान पुरुषेश्वराय नमः ओं

२१. नारसिंहवपुः—ओं नारसिंहवपुषे नमः ओं

२२. श्रीमान्—ओं श्रीमते नमः ओं

२३. केशवः—ओं केशवाय नमः ओं

२४. पुरुषोत्तमः—ओं पुरुषोत्तमाय नमः ओं

२५. सर्वः—ओं सर्वाय नमः ओं

२६. शर्वः—ओं शर्वाय नमः ओं

२७. शिवः—ओं शिवाय नमः ओं

२८. स्थाणुः—ओं स्थाणवे नमः ओं

२९. भूतादिः—ओं भूतादये नमः ओं

३०. निधिः—ओं निधये नमः ओं

३१. अव्ययः—ओं अव्ययाय नमः ओं

३२. संभवः—ओं संभवाय नमः ओं

३३. भावनः—ओं भावनाय नमः ओं

३४. भर्ता—ओं भर्त्रे नमः ओं

३५. प्रभवः—ओं प्रभवाय नमः ओं

३६. प्रभुः—ओं प्रभवे नमः ओं

३७. ईश्वरः—ओं ईश्वराय नमः ओं

३८. स्वयंभूः—ओं स्वयंभुवे नमः ओं

३९. शंभुः—ओं शम्भवे नमः ओं

४०. आदित्यः—ओं आदित्याय नमः ओं

४१. पुष्कराक्षः—ओं पुष्कराक्षाय नमः ओं

४२. महास्वनः—ओं महास्वनाय नमः ओं

४३. अनाधिनिधनः—ओं अनादिनिधनाय नमः ओं

४४. धाता—ओं धात्रे नमः ओं

४५. विधाता—ओं विधात्रे नमः ओं

४६. धातुरुत्तमः—ओं धातुरुत्तमाय नमः ओं

४७. अप्रमेयः—ओं अप्रमेयाय नमः ओं

४८. हृषीकेशः—ओं हृषीकेशाय नमः ओं

४९. पद्मनाभः—ओं पद्मनाभाय नमः ओं

५०. अमरप्रभुः—ओं अमरप्रभवे नमः ओं

५१. विश्वकर्मा—ओं विश्वकर्मणे नमः ओं

५२. मनुः—ओं मनवे नमः ओं

५३. त्वष्टा—ओं त्वष्ट्रे नमः ओं

५४. स्थविष्ठः—ओं स्थविष्ठाय नमः ओं

५५. स्थविरः—ओं स्थविराय नमः ओं

५६. ध्रुवः—ओं ध्रुवाय नमः ओं

५७. अग्राह्यः—ओं अग्राह्याय नमः ओं

५८. शाश्वतः—ओं शाश्वताय नमः ओं

५९. कृष्णः—ओं कृष्णाय नमः ओं

६०. लोहिताक्षः—ओं लोहिताक्षाय नमः ओं

६१. प्रतर्दनः—ओं प्रतर्दनाय नमः ओं

६२. प्रभूतः —ओं प्रभूताय नमः ओं

६३. त्रिककुद्धाम—ओं त्रिककुद्धाम्ने नमः ओं

६४. पवित्रं—ओं पवित्राय नमः ओं

६५. मंगलं— ओं मंगलाय नमः ओं

६६. परम्—ओं पराय नमः ओं

६७. ईशानः—ओं ईशानाय नमः ओं

६८. प्राणदः —ओं प्राणदाय नमः औं

६९. प्राणः—ओं प्राणाय नमः ओं

७०. ज्येष्ठः—ओं ज्येष्ठाय नमः ओं

७१. श्रेष्ठः — ओं श्रेष्ठाय नमः ओं

७२. प्रजापतिः—ओं प्रजापतये नमः ओं

७३. हिरण्यगर्भः—ओं हिरण्यगर्भाय नमः ओं

७४. भूगर्भः—ओं भूगर्भाय नमः ओं

७५. माधवः—ओं माधवाय नमः ओं

७६. मधुसूदनः—ओं मधुसूदनाय नमः ओं

७७. ईश्वरः—ओं ईश्वराय नमः ओं

७८. विक्रमी—ओं विक्रमिणे नमः ओं

७९. धन्वी—ओं धन्विने नमः ओं

८०. मेधावी—ओं मेधाविने नमः ओं

८१. विक्रम—ओं विक्रमाय नमः ओं

८२. क्रमः—ओं क्रमाय नमः ओं

८३. अनुत्तमः—ओं अनुत्तमाय नमः ओं

८४. दुराधर्षः—ओं दुराधर्षाय नमः ओं

८५. कृतज्ञः—ओं कृतज्ञाय नमः ओं

८६. कृतिः—ओं कृतये नमः ओं

८७. आत्मवान्—ओं आत्मवते नमः ओं

८८. सुरेशः—ओं सुरेशाय नमः ओं

८९. शरणं—ओं शरणाय नमः ओं

९०. शर्म—ओं शर्मणे नमः ओं

९१. विश्वरेताः—ओं विश्वरेतसे नमः ओं

९२. प्रजाभवः—ओं प्रजाभवाय नमः ओं

९३. अह्नः—ओं अह्ने नमः ओं

९४. संवत्सरः—ओं संवत्सराय नमः ओं

९५. व्यालः—ओं व्यालाय नमः ओं

९६. प्रत्ययः—ओं प्रत्ययाय नमः ओं

९७. सर्वदर्शनः—ओं सर्वदर्शनाय नमः ओं

९८. अजः—ओं अजाय नमः ओं

९९. सर्वेश्वरः—ओं सर्वेश्वराय नमः ओं

१००. सिद्धः—ओं सिद्धाय नमः ओं

१०१. सिद्धिः—ओं सिद्धये नमः ओं

१०२. सर्वादिः—ओं सर्वादये नमः ओं

१०३. अच्युतः—ओं अच्युताय नमः ओं

१०४. वृषाकपिः—ओं वृषाकपये नमः ओं

१०५. अमेयात्मा—ओं अमेयात्मने नमः ओं

१०६. सर्वयोगविनिस्सृतः—ओं सर्वयोगविनिस्सृताय नमः ओं



|| श्रीः ||

|| श्रीविष्णुसहस्रनाम भाष्य संग्रहार्थः ||

१. विश्वं—ओं विश्वाय नमः ओं ||

१. विश्वं–पूर्णम् || Complete or Full.

ज्यायस्त्वात् सर्वगुणेषु भूमगुणस्य सः एव आदौ उच्यते ||

Among all the qualities, the attribute of '**भूमा**'– 'Completeness' is the chief quality. Hence, only the great 'Vishnusahasranama Stotra' starts from this Sabda— 'विश्वमिति'.

Vishnu is Full and Complete in all places and at all times and in all attributes. There is no decrease when an Avatar takes place from the Moola Roopa. Similarly the Avatar being a portion of Moola Roopa, as it looks, is also full and complete. There is no increase when the Avatar joins with the Moola Roopa.

Under बृहदारण्यकोपनिषत्—Seventh Adhyaya, **प्रथमं ब्राह्मणम्**—the First Mantra states—

पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते || ७-१-१ ||

The Moola Roopa is full of the Supreme Vishnu. The Avathara Roopa is also full. From the Moola Roopa, the Avathara Roopa starts. The Moola Roopa again receives back the Avathara and remains full.

अवताराः महाविष्णोः सर्वे पूर्णाः प्रकीर्तिताः ।
पूर्णश्च तत्परं रूपं पूर्णात् पूर्णाः समुद्गताः ||
परावरत्वं तेषां तु व्यक्तिमात्रविशेषतः ।
न देशकालसामर्थ्यैः पारावर्यं कथञ्चन ||
पूर्णरूपस्य पूर्णं यदवतारगं रूपं तदात्मन्यादाय पूर्णमेवावतिष्ठते ||

ओं

Again under the Aphorism 1-3-8—

॥ ओं भूमा संप्रसादादध्युपदेशात् ओं ॥

it is established that 'भूमा' is only Vishnu. The reasons given are 'सम्प्रसादात्' which means 'पूर्णसुखरूपत्वात्' and 'अध्युपदेशात्' which means—

सर्वेषां उपर्युपदेशात् च 'विष्णुरेव भूमा'।

Srimad Acharya, in his classical Bhashya, quotes from 'Mahanarayana Upanishad' as below—

"सहस्रशीर्षं देवं विश्वाक्षं विश्वशंभुवम् ।
विश्वं नारायणं देवं अक्षरं परमं पदम् ॥
विश्वतः परमां नित्यम्" इति हि श्रुतिः ॥

विश्वं=गुणैः पूर्णं इत्यर्थः ॥

Under Bhagawad Gita 7-19—

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

While interpreting this Verse, वासुदेवः=सर्वमिति, it is explained as 'पूर्णमिति', which means it would be difficult to understand and assimilate that 'Vasudeva' is Full and Complete, which would happen to a devotee after many births only.

The authorities are also given to show that विश्वं is पूर्णम्—

(१) "सर्वं समस्तं विश्वं च अनन्तं पूर्णमेव च ॥"

(२) "विश्वनामा स भगवान् यतः पूर्णगुणः प्रभुः"
इति च पाद्मे ॥

Srimad Acharya has quoted this Padma Purana authority under Gita Tatparya, in the Sloka 11-47—

मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वं अनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥

२. विश्वं=जगत् प्रविष्टम् ॥ 'विश प्रवेशने' इति धातुः ।

Vishnu enters the Universe. Hence He is called 'Vishwam'.

"नियामकतया भूतानि विशति इति विश्वम् ।"

Vishnu enters all creatures as the Commander and Controller and so He is called 'Vishwam'.

Under the Brahma Sutra 1–4–27—

॥ ओं आत्मकृतेः परिणामात् ओं ॥

Srimad Acharya states in his unique Bhashya as—

प्रकर्षेण करोति इति प्रकृतिः इति योगात् च । प्रकृतौ अनुप्रविश्य, तां परिणाम्य, तत्परिणामेषु स्थित्वा, आत्मनः बहुधाकरणात ॥

When the Sabda 'Prakriti' is equated to Vishnu, the same is done on the basis, that He does all in a special and unique manner. Vishnu enters the eternal subtle Prakriti and makes it to expand or enlarge and then as the Controller stands there and makes them to take several different forms. Hence this attribute of entering in all in the universe and protecting them is the quality of Vishnu explained by the Sabda 'विश्वं'. The authoritative Sruti states—

"यदोषधीभिः पुरुषान् पशूंश्च विवेश भूतानि चराचराणि इति ।"

In the authority of 'Moksha Dharma' it is clearly stated—

वेशनात् विश्वमित्याहुः लोकानां काशिसत्तमः ।
लोकांश्च विश्वमेव इति प्रवदन्ति नराधिप ॥ इति ॥

Oh! the King of Kasi! They say Bhagawan is 'Vishwam' because He enters all the worlds. Oh! King! They also say that the worlds themselves are called 'Vishwam'.

३. विश्वकारणत्वात् 'विश्वम्' ॥

Vishnu is called 'विश्वं' because He alone is responsible for the Creation of the Universe.

''कार्यकारणयोः एक शब्द व्यवहृतिः भवेत्'' इति शब्दनिर्णये ॥

In the authority 'Sabda Nirnaya' it is seen that both 'reason or cause and effect' are being denoted by the same sabda.

Hence, Vishnu being the Cause of the Universe, is called by the Sabda 'विश्वं' itself, which denotes the Universe.

In the Second Sutra 1–1–2—

॥ ओं जन्माद्यस्य यतः ओं ॥

Srimad Acharya cites in his glorious Bhashya on 'Rig Samhita'—

'यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि विश्वा' इत्यदि च ॥

which clearly states that Vishnu is the Creator and Reason for the universe to start with.

४. जीवनियामकत्वात् 'विश्वम्' ॥

Vishnu is called 'विश्वं' since He is the Controller, Commander and Guide for the Jiva.

शरीरेषु प्रविष्टत्वात् 'विश्वः' जीवः उदीर्यते ।

Since Jiva enters the bodies, he is called by the term 'विश्वः'।

जीवस्य तदधीनत्वात्, विष्णुः 'विश्वं' इति स्मृतः इति माहात्म्ये ॥

Then, Jiva is completely under the bondage and control of Vishnu. Therefore, Vishnu is called by the sabda 'विश्वं'. This is arrived on the basis of the doctrine established in the Sutra 1-4-3—

॥ ओं तदधीनत्वात् अर्थवत् ओं ॥

which means—when one is under the total and absolute control of the other, then the qualities or the names of the controlled will be taken over automatically by the controller. Hence Jiva known by the term 'विश्वं' which is totally always under the control of Vishnu, then Vishnu is also called as 'विश्वम्'.

५. प्रलये च मोक्षे च भूतानि अत्र विशन्ति इति 'विश्वम्' ॥

At the time of Pralaya as well as in Moksha, the creatures/jivas enter there and hence Vishnu is called 'विश्वम्'.

"यत् प्रयन्त्यभिसंविशन्ति" इति श्रुतेः ॥

This Taittireeya Upanishad explains this phenomenon of Brahma.

६. विशिष्टसुखज्ञानरूपत्वात् विश्वम् ॥

Vishnu is having supreme knowledge and happiness swaroopa and so He is called 'Vishwam'.

"विज्ञानं आनन्दं ब्रह्म" इति श्रुतिः ॥

७. विशिष्ट आनन्द पूर्णत्वात् 'विश्वम्' ॥

Since Vishnu is having Supreme Ananda in full immeasurable, He is called 'Vishwam'.

८. विशिष्ट सुबलरूपत्वात् 'विश्वम्' ॥

'सुवः सुबलरूपत्वात्' इति लिंगात् 'व' शब्दस्य बलवाचित्वौ आगमादिति ॥

Vishnu is called 'Vishwam' since He has Supreme Strength in Him, which cannot be compared to anyone at all.

९. यस्यानुवित्तः प्रतिबुद्ध आत्मा
अस्मिन् सन्दोहे गहने प्रविष्टः ।
स विश्वकृत् स हि सर्वस्य कर्ता
तस्य लोकः य उ लोक एव ॥ बृह. उ. ६-४-१३

स हि सर्वस्य कर्ता and स विश्वकृत् seem to be overlapping. To avoid this विश्वकर्ता=मुख्यवायोः कर्ता इति ॥

विश्वो वायुः समुद्दिष्टः पूर्णत्वाज्जीवसङ्घतः ।
तदन्यस्यापि सर्वस्य कर्तैको विष्णुरेव हि ॥

Sri Vayu is called 'Vishwam' because He is also complete in the category of Jeevas. He is Jeevotthama. He is the creator of all by the Grace of Vishnu and Vishnu is his Creator.

10. Mandukya Upanishad states in द्वितीय खण्डः मन्त्रः 9 as—

विश्वो हि स्थलभुङ् नित्यं तैजसः प्रविविक्तभुक् ।
आनन्दभुक् तथा प्राज्ञः त्रिधा भोगं निबोधत ॥ ५ ॥

'Vishwa' enjoys outside objects, Taijasa dream objects and so on. These are revealed to Chaturmukha Brahma and called ब्रह्मदृष्टमन्त्र and are very pious.

11. For that Mandukya Upanishad, Mantralaya Mahaprabhu, in his Khandartha, does Mangalacharana as under—

समस्तगुणपूर्णाय दोषदूराय विष्णवे ।
नमः श्रीप्राणनाथाय **विश्वादि** चतुरात्मने ॥

Full with Infinite Auspicious qualities and devoid of iota of defects, and Master of Mahalakshmi and Mukhyaprana, is Lord Vishnu, Who is **विश्वः**, Who is **तैजसः**, Who is **प्राज्ञः** and Who is **तुर्यः** and humble namaskarams are done to him.

Again the Eighth Mantra in the first Khanda states—

दक्षिणाक्षिमुखे **विश्वः** मनस्यन्तस्तु तैजसः ।
आकाशे च हृदि प्राज्ञः त्रिधा देहे व्यवस्थितः ॥ ८ ॥

विश्वः—Paramatma is residing in the right eye in the waking state—

स्थूलं तर्पयते विश्वं प्रविविक्तं तु तैजसम् ।
आनन्दं च तथा प्राज्ञं त्रिधा तृप्तिं विजानथ ॥ १० ॥

Sturdy articles and step by step, finer and subtler articles satisfy **विश्व, तैजस** and so on.

माण्डूक्योपनिष. ३तृ–८—

अकारो नयते विश्वं उकारश्चापि तैजसम् ।
मकारश्च पुनः प्राज्ञं न अमात्रे विद्यतेऽगतिः ॥ ८ ॥

Vishwa who is told by the letter 'अ', when Upasana is made on Him like that, takes that devotee towards Him known as 'विश्वः'.

The Bhashya concludes beautifully with this Verse—

एकोऽपि निर्विशेषोऽपि चतुर्धा व्यवहारभाक् ।
यस्तं वन्दे चिदानन्दं विष्णुं विश्वादि रूपिणम् ॥

॥ श्रीः ॥

२. विष्णुः—ओं विष्णवे नमः ओं ॥

१. सर्वव्यापित्वात् विष्णुः ॥

Vishnu is so called because of His all-pervasive nature.

२. सर्वप्रवेशित्वात् विष्णुः ॥

Vishnu is so called because He can enter and enters in all places.

३. त्रिविक्रमरूपेण पादक्रमणात् विष्णुः ॥

In the Avatar of Trivikrama, He measured the entire Universe and so called as 'Vishnu'.

4. He is also called as 'Vishnu' for—

(i) He is having great lustre in Him.
(ii) He is pervaded in the whole sky.
(iii) He is the shelter and refuge for all creatures.

५. पद्मपुराणे—देवाः ऊचुः ॥

नताः स्म विष्णुं जगदादिभूतं
सुरासुरेन्द्रं जगतां प्रपालकम् ।
यन्नाभिपद्मात्किलपद्मयोनिः
बभूव तं वै शरणं गताः स्मः ॥

6. Tapaneeya Sruti states—

"अथ कस्मात् उच्यते महाविष्णुरिति यस्मात् स्वमहिम्ना सर्वान् लोकान् सर्वान् देवान् सर्वानात्मनः सर्वाणि भूतानि व्याप्नोति व्यापयति" इति तापनीयश्रुतिः ॥

7. Vishnu is so called since His Strength and Activities cannot be fully known as measured by anyone.

‘ण’कारो वलम् । ‘ष’कार प्राण आत्मा । इति श्रुतेः ॥

तथा च विशिष्टचेष्टावलशीलत्वाद्=विष्णुः ॥

The authority is also given—

विशिष्टबलचेष्टत्वाद् विष्णुरित्यभिधा हरेः ।
प्राणं वलं षकारं च णकारं चाऽह हि श्रुतिः ॥
उपसर्गत्वतो वेस्तु ताच्छील्यार्थाद्णुनस्तथा ।
णकारश्च षकारश्च नामरूपतया मतौ ॥ इति

8. Under the Sutra 3–2–11—

॥ ओं न स्थानतोऽपि परस्योभयलिङ्गं सर्वत्र हि ओं ॥

the Glory of Vishnu being One, but at the same time pervaded everywhere is brought out splendidly by the extra-ordinary power of Him. The authority is from Matsya :

एक रूपो परो विष्णुः सर्वत्रापि न संशयः ।
ऐश्वर्याद्रूपमेकं च सूर्यवद्बहुधेयत इति ॥

९. वेदे रामायणे चैव पुराणे भारते तथा ।
आदावन्ते च मध्ये च विष्णुः सर्वत्र गीयते ॥

In all the Vedas, Ramayana, Puranas and similarly in Bharatha also, in the beginning, in the middle and in the end, Vishnu alone in all places is sung and praised.

10. Under the Sutra 1–3–10—

॥ ओं अक्षरमम्बरान्तधृतेः ओं ॥

Srimad Acharya has quoted a glorious authority from Skanda Purana—

पृथिव्यादि प्रकृत्यन्तं भूतं भव्यं भवच्च यत् ।
विष्णुरेको विभर्तीदं नान्यस्तस्मात्क्षमो धृतौ ॥ इति

Vishnu is the refuge or shelter for all the worlds in the past, present and future. No one has so much capacity like Him.

११. व्याप्य मे रोदसी पार्थ कान्तिरभ्यधिका स्थिता ।
क्रमणाच्चाप्यहं पार्थ विष्णुः इति अभिसंज्ञितः ॥ इति भारते ।

The reason for the Vishnu Sabda applicable to Krishna is given by HIM.

१२. विष्णुरहस्य अध्यायः ४, श्लोकः १—

हयग्रीव उवाच—
व्यापकत्वात् अयं विष्णुः विशिष्टप्राणनादितः ।
विशिष्ट सुखवत्वादेः अपि विष्णुः अहं श्रुतः ॥

This is told to Chaturmukha Brahma.

Geeta states 9–24—

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ॥

Vishnu is the enjoyer of all yagas, yagyas and He is the Master of all sacrifices.

१३. विविधकामान् भक्तेभ्यः 'ष्णः'—क्रमेण वासुदे द्वादशाक्षर अभिमानी सनोति ददाति इति=विष्णुः ॥

For the devotees, He is the giver of various kinds of desires, by the roopas of Vasudeva. Hence He is calle 'Vishnu'. Primarily He gives the desire for Moksha an bestows it to the satwic souls : so that Vasudeva is Vishnu

14. Under the Sutra 2–3–12—

॥ ओं उत्क्रान्तिगत्यागतीनाम् ओं ॥

"स आत्मा स आत्मनः स ईशः स विष्णुः सः परः स **परोवरीयान्**" इति ॥

॥ श्रीः ॥

३. वषट्कारः—ओं वषट्कारारय नमः ओं ॥

1 2 3 4 5 6
१. षट्=ऐश्वर्य वीर्य यशः श्री ज्ञान वैराग्याणि यस्मिन् सः वषट्। षट् गुणेत्वेन वर्तते इति=वषट्कारः ॥

Vishnu is having the six qualities/attributes in infinite, viz: wealth, valour, reputation, prosperity, knowledge and detachment and so He is called 'वषट्कारः'.

२. यज्ञभूम्यां वषडिति क्रियते आक्रियते इति=वषट्कारः ॥

Vishnu is called 'वषट्कारः' since He predominantly occupies the yagya-bhoomi and receives all the offerings and bestows fruits on the performers.

"यज्ञो यज्ञ पुमान् नाम यज्ञेशो यज्ञभावनः ।
यज्ञभुक् चेति पञ्चात्मा यज्ञेष्विज्यो हरिः स्वयम् ।
आश्रावयास्तु श्रौषड्यजाथो येयजामहे ।
वषट्कारान्तिकैः नित्यं यजुर्भिः पञ्चभिः विभुः ॥"

इति तन्त्रसारे ॥

३. बलषट् गुणरूपः कर्ता च इति वषट्कारः ॥

Vishnu is called 'Vashatkara' because He is the Creator of the six excellent qualities in the Jeevas as per their respective status.

४. भक्तानां बलषट् गुणान् करोति इति वषट्कारः ॥

For the devotees, He bestows those six qualities and blesses them as per their status and so He is called 'Vashatkara'.

५. वषट् क्रियते यस्मै इति वषट्कारः ॥

All yagyas are performed for Him—Vishnu—Hence He is called 'वषट्कारः',

6. In **अनुव्याख्यानं** under the **319th** Verse Srimad Acharya states—

कवचं वर्तते यस्मात् षड्गुणत्वेन सर्वदा ।
वषट् तद्गत्वतः तेषां वौषडित्येव कथ्यते ॥

वर्तते इति 'वः'—षड्गुणात्मकत्वात् 'षट्' वश्चासौ षट् च इति वषट्
१. ऐश्वर्य २. वीर्य ३. यशः ४. श्रीः ५. ज्ञान ६. वैराग्यादि षड्गुणाः ॥

Hence **Vishnu is called** वौषट् or वषट्कारः ।

॥ श्रीः ॥

४. भूतभव्यभवत्प्रभुः—ओं भूतभव्य-भवत्प्रभवे नमः ओं ॥

१. भूतभव्यभवतां=अतीत आगामि वर्तमानानां प्रभुः ॥

Vishnu is the Lord or Master of all existed in the past and is going to be in future and is available now.

२. भूतं=प्रभूतं मंगलं यस्मात् सः भूतभव्यः स च असौ भवत्प्रभुश्चेति=भूतभव्यभवत्प्रभुः ॥

Vishnu is the originator of all mangalas. He is the Lord of mangalas. Hence He is called **भूतभव्यभवत्प्रभुः** ॥

3. By giving definition to Brahman — Vishnu in the Second Sutra as **ओं जन्माद्यस्य यतः ओं** (1–1–2) it was shown that Hari is the Sole Person responsible for Creation, Destruction, Sustenance etc. A doubt may arise at a remote case viz. the Sruti vakyas taken for consideration are—

"स इदं सर्वं असृजत (तैत्तिरीय) इत्यादीनाम् 'इदं' शब्द श्रवणेन **वर्तमानकालीन** जगत्कारणता परत्वस्यैव उचितत्वात्

कालान्तरे पुनः अस्यैव जगत्कारणत्वे प्रमाणाभावेन, न कालान्तरीय जगत्कारणत्वं अस्ति इति अभ्यधिकाशङ्का निरासना । इति शेषः ॥

Hence the Bhashya proceeds—

देशकालान्तरे अन्यतोऽपि सृष्ट्यादिः युक्तेत्यतो ब्रूते—

॥ ओं अनेन सर्वगतत्वमायामयशब्दादिभ्यः ओं ॥ ३-२-३८ ॥

सर्वदेशकालवस्तुषु अनेनैव [विष्णुना एव] सृष्ट्यादिकं प्रवर्तते ॥

This Creation etc., for all, at all times and in all places is done only by Vishnu. Hence He is called 'भूतभव्यभवत्प्रभुः'.

In Mahabharata Tatparya Nirnaya, Srimad Acharya has given a glorious Verse 13–134—

> यो वेत्ति निश्चितमतिः हरिः अब्जजेश
>
> पूर्वाखिलस्य जगतः सकलेऽपि काले ।
>
> सृष्टिस्थिति प्रलय मोक्षदं आत्मतन्त्रं
>
> लक्ष्म्या अपि ईशमति भक्तियुतः स मुच्येत् ॥

There are millions of Chaturmukha Brahma and other Supreme Devatas like Indra, Rudra, Garuda and so on. *But Vishnu is the only One.* There is none equal to Him at all. He is alone responsible for Creation etc., at all times. Hence the definition given in the Second Sutra as ब्रह्मणः लक्षणं आह —is applicable only to Him for all times, as 'ओं जन्माद्यस्य यतः ओं ॥'

Since He has this attribute, He is always Anantha kaḷyanaguna paripoorna. The inference is as under—

ब्रह्म विष्णुः, अनन्तकल्याणगुणपरिपूर्णः, जगज्जन्मादि कर्तृत्वात् व्यतिरेकेण देवदत्तवत् ॥

4. **Aditya Purana**—3rd Adhyaya, 57th Verse states–

पुण्यात् त्वद्दयया लब्धं विशेषादकुतोभयम् ।
भगवन्तं विश्ववन्द्यं भूतभव्यभवत्प्रभुम् ॥

Lord Srinivasa, Vishnu is called भूतभव्यभवत्प्रभुः ॥

॥ श्रीः ॥

५. भूतकृत्—ओं भूतकृते नमः ओं ॥

१. भूतानि कृन्ततीति=भूतकृत् ॥

Vishnu is the Creator of all creatures.

२. कृति=छेदने । भूतादि उपद्रवपरिहर्ता इत्यर्थः ॥

Vishnu is the Clearing Agent of all hindrances an disturbances created by the wicked devils.

3. This Creation has to be understood in two ways- There are eternal entities and non-eternal entities; e.g The Jiva, Vedas, Time, Space etc., are all eternal. Creat for such entities is by the process of 'पराधीनविशेषावाति which means the existence of such entities can be felt on by the presence of some other objects of creation. Say, f example, the presence of the soul cannot be seen, unless body is given for it to reside and to work out for salvatic So the getting of body itself is treated as birth of the sou It is not like the creation of a pot today which was not existence yesterday. अभूत्वाभवनरूपसृष्टिः. Hence creati is of two types.

Creation

१. अभूत्वाभवनरूपसृष्टिः

That which was not available, brought into existence, (say) like creation of pot cloth, etc.

२. पराधीनविशेषावाप्तिरूपसृष्टिः

That which is available but its presence is made known due to the creation of another object connected to it, just like creation of body and the soul residing in it and so on.

This type of creation is dealt with in detail in the Sutras—

॥ ओं न वियदश्रुतेः ओं ॥ २-३-१

॥ ओं अस्ति तु ओं ॥ २-३-२

॥ ओं गौण्यसंभवात् ओं ॥ २-३-३

॥ ओं शब्दाच्च ओं ॥ २-३-४

॥ ओं स्याच्चैकस्य ब्रह्मशब्दवत् ओं ॥ २-३-५

॥ ओं प्रतिहानिर्व्यतिरेकाच्छब्देभ्यः ओं ॥ २-३-६

॥ ओं यावद्विकारं तु विभागो लोकवत् ओं ॥ २-३-७

Hence the definition given to Vishnu in the second aphorism as जन्माद्यस्य यतः is unchallenged. Vishnu is the Creator of all creatures whether they are eternal or otherwise.

4. In the Sutra : 'ॐ आपः ॐ' [२-३-१] Srimad Acharya quotes :—

"कर्ता सर्वस्य वै विष्णुः एक एव न संशयः ।
इतरेषां तु सत्ताद्या यत एव तदाज्ञया ॥"

इति भविष्यत्पुराणे ॥

5. Srimad Acharya states in Dwadasa Stotra : 2–5—

वशी वशे न कस्यापि योऽजितो विजिताखिलः ।
सर्वकर्ता न क्रियते तन्नमामि रमापतिम् ॥ ५ ॥

सर्वं भगवान् सृजति इति सर्वकर्ता ॥

॥ श्रीः ॥

६. भूतभृत्—ओं भूतभृते नमः ओं ॥

१. भूतानि बिभर्तीति=भूतभृत् ।

Vishnu is the Support and the Protector of all creatures. Hence He is called 'भूतभृत्'.

2. Vishnu is भूतभृत् since—

(i) He supports all the creatures.

(ii) He protects all the creatures.

The quality of Protection is very important. While giving the definition for Brahman under the Second Sutra 'ओं जन्माद्यस्य यतः ओं', the attribute of 'स्थितिः' has been highlighted. But again under the Bhakthipada, a separate Sutra has been done, to show that 'Protection', is vested with Vishnu which He alone is capable of—

॥ ओं प्रकृतैतावत्वं हि प्रतिषेधति ततो
ब्रवीति च भूयः ओं ॥ ३-२-२२ ॥

Srimad Acharya quotes Brahmanda Purana—

सृष्टिं च पालनं चैव संहारं नियमं तथा ।
एक एव करोतीशः सर्वस्य जगतो हरिः इति ॥

3. **Gita** 7–7 states—

मत्तः परतरं नान्यत् किंचिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥

Vishnu is like the main string in support of all the flowers or pearls in the garland. Similarly Vishnu is the main support for all the creatures whether they know Him or not.

Carlyle gave a wonderful example while explaining this phenomenon—

> "Creation lies before us like a glorious rainbow, but the SUN that made it lies hidden from us and behind us."

Similarly, the creation made by Vishnu is before us but He is not available to us to be seen except thro' reading the Holy Scriptures.

Vishnu is the support and we live only due to this support.

॥ श्रीः ॥

७. भावः—ओं भावाय नमः ओं ॥

१. भावयति जगत् उत्पादयति इति=भावः ॥
भावयति जनयति भूतानि इति=भावः ॥
Vishnu is called '**भावः**' because He creates the world.

२. भाः=कान्तिः, अवति=ददाति चन्द्रादिभ्यः इति ॥

Vishnu is called 'भावः' because He gives light to the Moon, Sun, Fire, etc.

This we find in the Adhikaranam 1-3-22—

॥ ओं अनुकृतेः तस्य च ओं ॥

The Kataka Upanishad states—

"तमेव भान्तं अनुभाति सर्वम् ॥" इति अनुकृतेः ।

"तस्य भासा सर्वमिदं विभाति ॥" इति ।

All these establish clearly that by the light of Vishnu only, all others get their light.

Gita 15-6—

"न तत् भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥" इति ।

The Sun, the Moon, the Fire do not glitter or shine out of their own merit or capacity. They do so by the grace of the One Who, when reached by a devotee, there is no scope for return at all again to this samsaric world.

Gita 15-12—

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥

It is not due to the light of the Sun, that the worlds shine in brightness; similar is the case of the Moon and Fire. All these emanate only from Lord Krishna.

Hence Vishnu is 'भावः'.

३. भानि=नक्षत्राणि अवति=प्रविशतीति=भावः ॥

Vishnu enters all the stars and protects them and so He is called 'भावः'.

4. The authority from 'Viveka' is given to show that this 'भावः', is applicable in the primary sense to the One, Who does creation, destruction, protection etc.

सृष्टिः स्थितिश्च संहारो भावनं समुदाहृतम् ।
तद्यः करोति पुरुषः स भावः इति कीर्तितः ।। इति विवेके ।।

५. जगतः भां=प्रकाशं वर्तयति इति=भावः ॥

Vishnu is called 'भावः' because for the world, light or shining is coming from Him only. Kataka Upanishad clearly states : "तस्य भासा सर्वमिदं विभाति" इति श्रुतिः ।

६. भात्मकान्=मुक्तान् अवतीति=भावः ॥

Vishnu is called 'भावः' since He protects the Mukthas —released souls also. The Sruti states 'अमृतस्यैष सेतुः' for the Moksha called 'अमृत', Vishnu is the connecting bridge.

७. भवति=विद्यते एव, न तु उत्पद्यते इति भावः । असाधारण्येन व्यपदेशात् ॥

Vishnu is there always, He is never created. उत्पत्तिः वासुदेवस्य प्रादुर्भावः, न तु जनिः । Hence Vishnu is called 'भावः'—Ever existent in full.

८. नमो भवाय भावाय धीराय परमेष्ठिने ।
वीराय वीरवपुषे ऋषये परमात्मने ॥

।। श्रीः ।।

८. भूतात्मा—ओं भूतात्मने नमः ओं ॥

१. भूतनियामकः=भूतात्मा ॥

Vishnu is the Controller of all Creatures. He is the Lord/Master of all creatures. He is the Regulator.

2. Tho' we are chetanas by nature and are eligible for activities, still we will be reduced to a stone, if His Grace and Regulation are not there.

In the Sutra 2–1–24—

॥ ओं अश्मादिवच्च तदनुपपत्तिः ओं ॥

it is explained that tho' the Jiva is chetana, still the same will be like an inanimate object, due to utter dependency.

चेतनत्वेऽपि अश्मादिवत् अस्वतन्त्रत्वात्
स्वतः कर्तृत्व अनुपपत्तिः जीवस्य ।

Jiva cannot act of his own accord due to his utter dependent nature. भूतात्मा—Vishnu is required for him to be dynamic.

In Mahabharata, a beautiful example is given for this situation.

यथा दारुमयीं योषां नरः स्थिरसमाहितः ।
इङ्गयत्यङ्गमङ्गानि तथा राजन् इमाः प्रजाः ॥ " इति ।

Just like wooden dolls can play only by the string operator on the top, but cannot act of their own volition the Jivas are also under similar and identical position the inanimate wooden dolls in the absence of independence. भूतात्मा–Vishnu is needed for them to be dynamic.

3. Under Gita 5–7, the Verse runs thus—

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्म भूतात्मा कुर्वन्नपि न लिप्यते ॥

which means l

योगयुक्तः, विशुद्धात्मा, विजित आत्मा, जितेन्द्रियः

That person who has the intention for mental faculty for submitting all to Eswara, with clean nature and mind

having conquered the mind, having controlled all the ten indriyas.

सर्वभूत, आत्मभूत, आत्मा

For Chaturmukha Brahma and for all Creatures *He is the Master,* and the same Great Person is also my master, does the Karmas and for him, the Karmas tho' done, do not stick (which means he does not suffer of the results of Karmas कुर्वन्नपि न लिप्यते ॥)

So सर्वभूतात्मभूतः = परमेश्वरः ॥ Gita Bhashya. श्री विष्णुः ॥

Srimad Acharya states in Gita Tatparya as—

आदानात् सर्वभूतानां विष्णुः आत्मा प्रकीर्तितः ।
सर्वभूतात्मभूतात्मा तत्र भूतमनाः पुमान् ॥ इति ॥

भूतात्मा is Vishnu, is the Source of all activities of all beings.

॥ श्रीः ॥

९. भूतभावनः—ओं भूतभावनाय नमः ओं ॥

१. भूतानां भावान्मनसि नयति इति=भूतभावनः ॥

Vishnu is called 'Bhootha Bhavana' since He is responsible for the Creatures to reach to their desires of the mind.

२. भूतानि भावयति इति=भूतभावनः ॥

Vishnu is known as 'Bhootha Bhavana' since He makes the Creatures to live in the world.

३. भुवि ऊता भा यस्य सः भूतभः, स च असौ अवतीति अवनश्चेति=भूतभावनः ॥

In the world or in the whole space, He is the most lustrous object and protecting all of them.

४. भूतानि भावयति, उत्पादयति, वर्धयति प्रापयति इति= भूतभावनः ॥

Vishnu, in short, is the sole reason for all to live, to be born etc., and so He is called 'Bhoota Bhavana'. The definition given in the Second Sutra **'ओं जन्माद्यस्य यतः ओं'** is the meaning of this sabda in a nutshell.

५. भूतभावं भूतस्वभावं नयति इति=भूतभावनः ॥

Vishnu has not created the 'nature' of the Jiva like the Jiva. It is time immemorial. But still Vishnu is having all control and exercise over all entities, no matter whether they are eternal or non-eternal. The Sruti quoted in Bhagavatham, Second Skanda is—

द्रव्यं कर्म च कालश्च स्वभावो जीव एव च ।
यदनुग्रहत: सन्ति न सन्ति यदुपेक्षया ॥

6. In Srimad Bhagawatham, while dealing with the release of the Kings who were imprisoned by Jarasandha, the Sloka appears as under 10–83–46—

सहदेवं तत्तनयं **भगवान्भूतभावनः ।**
अभ्युषिचदमेयात्मा मागधानां पतिं प्रभुः ॥

7. Gita 16–15, Arjuna states—

स्वयमेव आत्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

That Lord Krishna alone knows about Him fully but not anyone else. **'भूतभावन'**—He is the creator of all animate and inanimate objects in the world. He is the Master of all Creatures and Deva for devas and He is the Master of the world.

The first glorious sloka containing Nine names of Vishnu comes to an end.

॥ श्रीः ॥

१०. पूतात्मा—ओं पूतात्मने नमः ओं ॥

१. पूतः=निर्दोषः आत्मा स्वरूपं देहं यस्य सः पूतात्मा ॥

For Vishnu the swaroopa body and the external body are the same. For Goddess Mahalakshmi also, similar is the position. For these two glorious entities, there is no connection with Prakriti at all at any time. Vishnu is called 'Poothatma' because, His body contains no defects at all. Numerous Srutis are there—

१. निरनिष्टो निरवद्यः ।

२. सद्देहः सुखगन्धश्च ज्ञानभाः सत्पराक्रमः ।

३. ज्ञानज्ञानः सुखसुखः सः विष्णुः परमाक्षरः ।

४. यदात्मको भगवान् तदात्मिका व्यक्तिः ।

as above to establish that Sri Vishnu's body contains no defects at all at any point of time or place or circumstances.

२. पूतश्च असौ आत्मा च=पूतात्मा ॥

आततत्वाच्च मातृत्वात् आत्मेति परमो हरिः ।

Since Vishnu is all pervasive and is the Protector as Master, is called 'Atma'. "आत्मभासाः तदन्ये ये नहि इतरेषां तता गुणाः". All others are only known as 'Atma' in a secondary and unimportant sense. They do not have all pervasiveness and other qualities as available in Vishnu. Hence He is called 'Poothatma'.

३. पूता आत्मनः जीवाः यस्मात्=पूतात्मा ॥

Vishnu is the great Person Who cleans the mind of the Jivas and makes them without defects, as per their status.

४. पूतानां आत्मा मनः यस्मिन् इति ॥ पूतश्चासौ आत्मा च= पूतात्मा ॥

Vishnu is the most attractive entity, for those persons with clean and crystal minds.

५. पूतः पुण्यजनध्वंसी पुण्यश्लोक शिखामणिः ।
आदिमूर्तिर्दयामूर्तिः शान्तमूर्तिरमूर्तिमान् ॥ ९ ॥
(श्री रंगनाथ अष्टोत्तरशतनामस्तोत्रम्)

॥ श्रीः ॥

११. परमात्मा—ओं परमात्मने नमः ओं ॥

१. परमश्चासौ आत्मा च=परमात्मा ॥

Vishnu is the most Supreme Atma. So He is called 'Paramatma'.

2. The आग्नेय श्रुति states—

अथ कस्मात् उच्यते परमः इति । Why call Vishnu as 'Supreme'? **परमे ह्येते नामरूपे व्याक्रियेते । तस्मात् एनमाहुः परमः इति ॥**

Further 'Brihat Tantra' states—

आनन्दानुभवत्वाच्च निर्दोषत्वाच्च भण्यते ।
नित्यत्वाच्च तथा आत्मेति वेदवादिभिः ईश्वरः ॥ इति ।

Hence Vishnu is the most Supreme Atma and so He alone is 'Paramatma'.

३. परः=शत्रुः मीयते हिंस्यते येन इति=परमात्मा ॥

Vishnu is giving troubles and all kinds of obstacles to the enemies of dharma and hence He is called 'Paramatma'.

४. परा च सा मा च परमा=रमा ॥
तस्या आत्मा पतिः=परमात्मा ॥

Vishnu is the Husband of that uttami Goddess Mahalakshmi. Hence He is called Paramatma.

५. पा च सा रमा च परमा, (पातीति पा) तस्या आत्मा पतिः=
परमात्मा ॥

Vishnu is the Husband of Lakshmi who protects the entire worlds.

६. स्वीतया भृत्यानादत्ते इति आत्मा ।
परमश्चासौ आत्मा च=परमात्मा ॥

Vishnu is the great Uttama Person Who takes into account the great devotees.

७. तनु विस्तारे माङ्मान इति धातुभ्यां, आत्तज्ञानाद्वा आत्मा ॥

Vishnu is taking the sole responsibility of regulating and controlling the world. He is the Person Who takes into account knowledge.

8. Under the Sutra—

॥ ओं गौणश्चेन्नात्मशब्दात् ओं ॥

There is Vamana Purana authority.

यो गुणैः सर्वतो हीनो यश्च दोषविवर्जितः ।
हेयोपादेयरहितः सः आत्मेत्यभिधीयते ॥

परमश्चासौ आत्मश्च=परमात्मा which means that Vishnu is the source/reservoir and the treasure true and abode for all auspicious qualities which are uncountable, unimaginable, unthinkable by anyone.

9. In Sumadhva Vijaya, there is a classical Verse under the 8th Canto after describing the various avatars of Vishnu, as under 8-41—

परमात्मने सततमेकरूपिणे दशरूपिणे शतसहस्ररूपिणे ।
अविकारिणे स्फुटमनन्तरूपिणे सुखचित् समस्त तनवे नमो नमः ।

10. In Sutra 3-2-24—

॥ ओं अपि संराधने प्रत्यक्षानुमानाभ्याम् ओं ॥

Srimad Acharya quotes Brahma Vaivarta :

न तमाराधयित्वाऽपि कश्चिद्व्यक्ती करिष्यति ।
नित्याव्यक्तो यतो देवः परमात्मा सनातनः ॥ इति ।

" No one could make it manifest (reveal itself) even b intensely devout worship ; for (He) the blessed and etern Lord of all, is eternally non-manifest.

In the Sutra 2-1-29 the special, peculiar and astonis ing qualities of 'Paramatma' are given briefly.

॥ ओं आत्मनि चैवं विचित्राश्च हि ओं ॥

परमात्मनः विचित्राश्च शक्तयः सन्ति, न अन्येषाम् ॥

For Paramatma, Vishnu, there are extra-ordinary qualit but not for others.

" विचित्रशक्तिः पुरुषः पुराणः
न च अन्येषां शक्तयः तादृशाः स्युः ।
एको वशी सर्वभूतान्तरात्मा
सर्वान् देवानेक एवानुविष्ट ॥ "

इति श्वेताश्वेतर श्रुतिः ।

Under Anuvyakhyana, in the Prakrithi Adhikarana Verse 365 states—

निर्विकारं अनौपम्यं सदैकरसमक्षयम् ।

ब्रह्मेति **परमात्मा** इति यं विदुः वैदिकाः जनाः ॥३६५॥

Srimad Acharya gives the definition or attributes of Brahma :

(1) **निर्विकारं**=not having any kind of transformation,

(2) **अनौपम्यं**=He cannot be compared to anyone—which means there is no positive example for Him.

(3) **एकरसं = स्वगतभेदवर्जितं** there is absolutely no difference between Him and His avatars.

(4) He is Brahma which is infinite in all auspicious qualities. He is Paramatma. He is the uttama or supreme Atma. All persons who have read and understood Vedas, understand that 'Vishnu' is 'Paramatma'.

Srimad Acharya in his Sutra Bhashya 1–1–7—

॥ ओं तन्निष्ठस्य मोक्षोपदेशात् ओं ॥

where it was proved that 'Atma' is one who bestows Moksha on us and so he cannot be Jiva but only can be **परमात्मा** Sri Vishnu.

" ब्रह्मेति **परमात्मा** इति भगवान् इति शब्द्यते । "

Vishnu is known as 'Brahma', 'Paramatma' and 'Bhagawan' by these sabdas.

Under Bhagavatha Verse 1–2–13—

तच्छ्रद्दधाना मुनयो ज्ञानवैराग्ययुक्तया ।

पश्यन्त्यात्मनि चात्मानं भक्त्या श्रुतिगृहीतया ॥ १३ ॥

The great sages see God **परमात्मा** through the Vedas. They have knowledge and detachment to worldly objects. Srimad Acharya in Tatparya says—

यस्मात् परमात्मैव तत्त्वं तस्मात् तमेव पश्यन्ति मुनयः ॥

The sages see only Paramatma Who is the only Tattwa or the Entity or Truth to be taken for discussion. It is not as tho' other Tattwas are not in existence. But they have no only secondary importance. Therefore only it is proved that **परमात्मा–ब्रह्मजिज्ञासा** to be made but not **अल्पात्मा—जीवजिज्ञासा** to be made.

Again under 1–2–22, in Tatparya, Srimad Acharya says from Mahasamhita—

त्रिविधं जीवसङ्घं च **परमात्मानं** अव्ययम् ।
तेषां भेदं च मे सत्यं विदुः मोहविवर्जिताः ॥
ते यान्ति परमं स्थानं विष्णोरेव अचलं ध्रुवम् ।
जीवेश्वरभिदां भ्रान्ति केचित् आहुः अपण्डिताः ॥
अनारतं तमो यान्ति **परमात्मविविन्दनात्** ॥

The classification of Jivas is three-fold as Satvika, Rajasa and Tamasa. The difference between Paramatma Who is without any type of destruction and the Jeevas are true. Those who understand this difference are without illusion. They attain supreme position which is steady and constant —namely Moksha. But some prattle as non-difference between Jiva and Paramatma. They reach the eternal tamas—eternal darkness.

In Bhagawatha Tatparya, Srimad Acharya under 2–6–11 and 12—

विज्ञानस्य च तत्त्वस्य परस्यात्मा परायणम् ।
अहं भवान् भवश्चैव य इमे मुनयोऽग्रजाः ॥ १२ ॥

quotes from — **नाममहोदधिः** as **"मुख्यतो ब्रह्म परमात्मशब्देन भण्यते" इति ॥**

Under the Sutra 2-1-14—

॥ ओं भोक्त्रापत्तेः अविभागश्चेत् स्यात् लोकवत् ओं ॥

Srimad Acharya states in the Bhashya as :

:: एवमेव हि जीवोऽपि तादात्म्यं **परमात्मना** ।
प्राप्तोऽपि नासौ भवति स्वातन्त्र्यादि विशेषणात् ॥

Likewise when Jiva and Brahman are spoken of as one, it only means 'Similarity' but never 'identity' because Jiva will never get the qualities of *Paramatma* like independence etc.

Under **ईशावास्योपनिषत्**—Great Sri Jayathirtha Mahaprabhu beautifully concludes in his Teeka as under which brings tears of joy and devotion, when one recites :

कमलावदनाम्भोज राजहंसाय विष्णवे ।
नमो जगज्जनिस्थेमहेतवे **परमात्मने** ॥

Vishnu is having mouth like lotus flower and He is Raja Hamsa. I prostrate to that Paramatma, Who is the Person responsible for the Creation of the world and protection etc.

Further, under the famous Sutra 1-1-12—

॥ ओं आनन्दमयोऽभ्यासात् ओं ॥

it is stated in the Bhashya as

ब्रह्मेति **परमात्मेति** भगवानिति शब्द्यते ॥

Paramatma is called by the sabdas as 'Brahma', 'Paramatma' and 'Bhagawan'.

॥ श्रीः ॥

१२. मुक्तानां परमा गतिः—

ओं मुक्तानां परमायै गतये नमः ओं ॥

१. मुक्तैः अतिशयेन प्राप्यत्वात्=मुक्तानां परमा गतिः ॥

Vishnu is called 'Mukthanam Parama Gati' because all the mukthas have to reach Him only in a splendid manner.

२. गम्यते मुमुक्षुभिः इति=गतिः ॥

By the released souls, He is attained. In Samaveda under Vasista Samhita, it is stated 'ब्रह्मैव गतिः । तद्धि गम्यते पापविमुक्तैः इति ॥

Vishnu is the only abode for them. He is the only person to be reached by the released.

नारायणं गुणैः सर्वैः उदीर्णं दोषवर्जितम् ।
ज्ञेयं गम्यं गरुंश्चापि नत्वा सूत्रार्थः उच्यते ॥

Vishnu is the final destiny to be reached by the released satvic souls.

३. 'मुक्तानां परमा गतिः ॥'

This attribute of Vishnu or the name has been cited by Srimad Acharya in the Sutra Bhashya, under the aphorism—

॥ ओं मुक्तोपसृप्यव्यपदेशात् ओं ॥ १-३-२ ॥

to state that Sri Vishnu is the final destiny to be reached by a devotee in his very long journey.

४. सा काष्ठा सा परा गतिः ॥

In Kataka Upanishad 1–3–11, we find this, which means, for the Mukthas Vishnu is the final point to be reached and nothing is there beyond that great terminus to be attained by anyone and so he is called '**मुक्तानां परमा गतिः ॥**'

५. ओं गतिशब्दाभ्यां तथा हि दृष्टं लिंगं च ओं ॥
is the Sutra in the third Pada 1–3–15.

सुप्तस्य चेतनस्य 'तद्गतिः' अहरहो हृद्गतं ब्रह्मलोकं प्रति गतिः= प्राप्तिः उच्यते व्यपदिश्यते इत्यर्थः ॥

Here it is told for the Jiva in sound sleep, without dreams, he enjoys a pleasure somewhat similar to that in Moksha of a satvic soul. That destiny for a satvic soul at the time of **सुषुप्तिः** has to be permanently reached and that is given to Mukthas. It is attainable only by the Grace of Sri Vishnu. So He is called '**मुक्तानां परमा गतिः**'।

६. आनन्ददश्च मुक्तानां स एवैको जनार्दनः ॥

This Vishnu, Janardhana, is the giver of happiness to Mukthas in Vaikuntha. He is the **गतिः**. He is the great person to their rescue, refuge and shelter.

७. मुक्तानां परमा गतिः=इति एकं नाम ॥

गतिः गम्या देवता । गन्तृगम्य भावस्य भेदनियतत्वात् मुक्तानां परमात्मनो भेदः ॥

Because the person reaching and the person whom he has to reach are different, this very name of Vishnu, establishes the difference between God and Jiva.

अहं ब्रह्मास्मि । ब्रह्मैव भवति ।

तत्वमसीत्यादीनां ब्रह्मसादृश्यं अर्थः ॥

Hence this name helps to show and establish tha
जीव and **परमात्मा** are different altogether.

8. Under Yukthimallika **भेदसौरभम्** under the 221s
Verse, Great Vadirajaswami states—

जगद्व्यापारवर्ज्ञं त्वित्यत्र सावधिर्वैभवम् ।
मुक्तस्याह हरिं सर्वजगज्जन्मादिकारणम् ।
वक्तिस्मादौ ततः अप्यन्यो **मुक्तानां परमा गतिः** ॥

जगज्जन्मादि कर्तृत्व—that is creation of the Universe etc. ar
the basic, inherent and swaroopa attribute of Sri Hari
It is not there to anyone else independently. Under th
aphorism 4–4–17 **ओं जगद्व्यापारवर्जम् ओं** this is clearly nega
tived to all, other than Sri Hari. Vishnu is alone havin
that is explained in 1–1–2 **ओं जन्माद्यस्य यतः ओं ॥ मुक्ता
परमा गतिः मुक्तभेदे भारतमपि प्रमाणयति ॥** Hence Vishnu alon
is **मुक्तानां परमा गतिः** and no identity at all between release
souls and Him and still they also wholly depend upon Hi
only.

९. काठकोपनिषत्—

The sacred Brahmin Nachiketas puts a splendi
question to Yamadharmaraja 1–20—

येयं प्रेते विचिकित्सा मनुष्येअस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यां अनुशिष्टस्त्वयाऽहं वराणां एष वृतस्तृतीयः ॥१९॥

Nachiketas asked Yama as under—

(i) Some say that for the Jivas who have attaine
Mukthi, this Vishnu is the care-taker and protector
them.

(ii) But some others opine, it is not so. Due to thi
difference of opinion, a doubt arises in the mind of all;
to whether Vishnu is the Controller or the destiny of th

Mukthas. Therefore please classify this, which means, exactly about 'मुक्तानां परमा गतिः' is Vishnu can be explained.

॥ श्रीः ॥

१३. अव्ययः—ओं अव्ययाय नमः ओं ॥

१. न व्येति देहतोऽपि न विनश्यति न विकुरुते च इति=अव्ययः ॥

Vishnu is not having any iota of loss even in body. Hence He is called 'अव्ययः'. There is no loss of anything to Him at any time or at any place.

2. हरिवंशे—In Harivamsha while describing Vishnu, it is stated—

नाऽयुर्मानं भगवतः कस्मिन् रूपेऽपि विद्यते ।
अनादित्वादमध्यत्वादनन्तत्वेन सोऽव्ययः ॥

Vishnu is 'अव्ययः' because He has no beginning; Has no middle order/which means He cannot be fully comprehended. He is Infinite in all aspects.

३. अवे=सूर्यस्य अय=गमनं यस्मात् इति अव्ययः ॥

Vishnu is the Person responsible for the great and eternal travel of the SUN. Hence Vishnu is called 'अव्ययः'.

४. अविः=मेषः, तद्वत् शत्रून् प्रति गमनं यस्येति=अव्ययः ॥

Like a goat, He pounces on the enemies/asuras/devils/raakshasas. Hence He is called अव्ययः.

५. अव्ययः=नाशरहितः ॥

Vishnu is not having any iota of destruction. 'Destruction' is of four kinds. In Gita under the Verse 2-17 in Tatparya, Srimad Acharya has quoted Mahavaraha Puranam.

अनित्यत्वं देहहानिः दुःखप्राप्तिरपूर्णता ।
नाशश्चतुर्विधः प्रोक्तः तदभावो हरेः सदा ॥
तदन्येषां तु सर्वेषां नाशाः केचित् भवन्ति हि ॥

They are—

(i) Non-eternal
(ii) Destruction of bodies
(iii) Getting unhappiness
(iv) Not complete in qualities

(i) We have pot, glass etc. objects which do not exist for a long time and they have an end.

(ii) For the Jiva, tho' he may be eternal, still the body he gets, is not so, it has to decay or perish.

(iii) It is in the experience of all. Further it means the connection with Prakriti.

(iv) *Res completa.* Perfect entity—the opposite is called 'अपूर्णता' which is also one type of **नाश** only.

'Jada' has all the four types of destruction.

'Jiva' has (ii) to (iv)—three types of destruction.

'Mahalakshmi' has only (iv) one type of destruction.

['Chaturmukha Brahma' has connection with the matter but it cannot have any effect on him. **दग्धपटायमानवत्**]. So Vishnu is '**नाशरहितः**' in the strict and complete sense of the term and so He is called '**अव्ययः**'.

6. **गीता** states in Verse 21, the same point :

वेदाविनाशिनं नित्यं च एनमजं **अव्ययम्** ।
कथं च पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

परमात्मा is **अव्ययः**—Not having any kind of destruction at any time.

7. **भागवत तात्पर्य**—Srimad Acharya says under 1–2–7 from Skanda Purana as under :

नित्यतृप्तः परानन्दो योऽव्ययः परमेश्वरः ।
यस्य पुत्रफलं नैव यज्जातं जगदीदृशम् ॥

स पुत्रार्थं तपस्तेपे व्यासो रुद्रस्य च ईश्वरः ।
कातर्यं दर्शयामास वियोगे लौकिकं हरिः ॥

Vishnu is always with full satisfaction in all ways. Nothing is needed to Him. He is full with supreme joy and happiness. He is indestructible by all ways. He is the Supreme Master. His grief exhibited towards separation of His son Sukacharya and His meditation for Suka's birth are only to stage a drama on the lines in the world. But they are not true.

8. **गीतातात्पर्यः**—Srimad Acharya in his Gita Tatparya under 4–6, quotes from Narayana Sruti as under to show that **विष्णुः** is **अव्ययः** ॥

स्रष्टृत्वादि स्वभावत्वात् स्वेच्छया विष्णुः **अव्ययः** ।
सृष्ट्यादिकं करोत्यद्धा स्वयं च बहुधा भवेत् ॥
इति च नारायण श्रुतिः ॥

Vishnu Who is called **अव्ययः** (not having any kind of destruction or transformation) does all Creation by His own nature. He also, in turn, takes many avatars like Sri Rama, Sri Krishna and so on. Still He is **अव्ययः** only.

9. **माण्डूक्य उपनिषत्**—Srimad Acharya while submitting benediction to Hari in Mandukya Upanishad states :

ध्यायन् नारायणं देवं प्रणवेन समाहितः ।
मण्डूकरूपी वरुणः तुष्टाव हरिं **अव्ययम्** ॥

Varuna has taken the form of a frog and did upasana of

the four roopas of Paramatma in each body as (i) Viswa, (ii) Taijasa, (iii) Pragnya and (iv) Turiya. He did dhyana by Upanishad starting with 'Om'. That Hari has no destruction or Vikara of any kind. This is the authority from Padma Purana.

१०. माण्डूक्य उपनिषत् भाष्ये ॥

In the Mandukya Upanishad Bhashya, the First Sloka runs thus—

पूर्णानन्द ज्ञानशक्ति स्वरूपं नित्यमव्ययम् ।
चतुर्धा सर्वभोक्तारं वन्दे विष्णुं परं पदम् ॥

Vishnu has no destruction by His swaroopa, Vishnu has no destruction by His body and for Him namaskarams are submitted. That Vishnu takes and enjoys all Subha Dharmas in the gross and subtle things.

११. आथर्वणोपनिषत् मन्त्रः ७—

गताः कलाः पंचदश प्रतिष्ठाः देवाश्च सर्वे प्रतिदेवतासु ।
कर्माणि विज्ञानमयश्च आत्मा परे अव्यये सर्व एकीभवन्ति ॥

All these Devatas, merge with the *indestructible* Paramatma. (Which means that there is absolute *con-sensus-ad-idem*.

॥ श्रीः ॥

१४. पुरुषः—ओं पुरुषाय नमः ओं ॥

१. पूरणात् सदनात्=पुरुषः

Vishnu is present in all places. Hence He is called 'Purusha'.

"पूरणात् सदनात् च एव ततोऽस्ति पुरुषोत्तमः ॥"

This Vishnu is there in all places in complete and is called 'Purushotthama'.

२. स्वस्वरूपावगमात्=पुरुषः ॥

पुरु ब्रह्म गुणाधिक्यात तज्ज्ञानात् पुरुषः स्मृतः'' इति प्रवृत्ते ॥

He (Vishnu) is abundance in all qualities and in knowledge. So He is called 'Purusha'.

३. पुरि शयात्, पूर्णत्वात्, पूर्वं अवस्थानात् सर्वपापदाहकत्वात् च पुरुषः ॥

The Sruti states—

स वा अयं पुरुषः सर्वासु पूर्षु शेते, नैनेन किंचनानावृतं नैनेन किंचनानावृतमिति । स यत् पूर्वोऽस्मात सर्वस्मात् सर्वपापान्यौषत, तस्मात पुरुषः'' इति ॥

Vishnu was there before Creation took place. Hence He is called 'Purusha'.

एको नारायणः आसीत्, न ब्रह्मा, न च शंकरः ।

4. Vishnu is complete in all respects. He is a full entity. He is *Res completa*. He is perfect. Therefore He is called 'Purusha'.

5. Vishnu is the Destroyer of all sins of the devotees. Hence He is called 'Purusha'.

६. पुरु बहुदैत्यनाशकत्वात्=पुरुषः ॥

Vishnu is the sole responsible person for the destruction of many and all daityas. Others, who have done such acts are only for namesake and are secondary. Krishna tells in Gita 11–33 in the later half—

''मयैवेते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥''

All the Daityas were killed already by His very look when the chariot was brought in the middle of the two armies. The lives were grasped and pulled out. The Daityas were standing like puppets only. Hence Vishnu is called 'Purusha'.

७. पुरु=पूर्णं मोक्षाख्यं फलं सनोति ददाति पुरुषः ॥

Vishnu is the bestower of the complete fruit Moksha. Hence He is called 'Purusha'.

(i) मोक्षप्रदो वासुदेवोऽखिलस्य, वायुश्च तदनुज्ञया ।

(ii) अज्ञानां ज्ञानदो विष्णुः, ज्ञानिनां मोक्षदश्च सः ।

८. पुरु=पूर्णं फलं स्वात्मानमेव ददाति=पुरुषः ॥

Vishnu bestows the complete fruit by way of giving Himself to the extra-ordinary devotees in exceptional cases. He did so, when He took avatar as Rama and bestowed offering Himself to the greatest devotee for ever 'Lord Hanuman'. Mahabharatha Tatparya Nirnaya 7-50 states—

रामोऽपि नान्यदनुदातुं अमुष्य योग्यं
अत्यन्तभक्तिभरितस्य विलक्ष्य किंचित् ।
स्वात्मप्रदानमधिकं पवनात्मजस्य
कुर्वन् समाश्लिदमुं परमाभितुष्टः ॥

९. आथर्वणोपनिषत् द्वितीय खण्डः मन्त्रः १३—

तस्मै स विद्वान् उपसन्नाय सम्यक्
प्रशांतचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं
प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥ १३ ॥

That Great Jnani Angiras taught to Sanaka who had approached him and who was disinterested in worldly temporary pleasures. He taught about '*Purusha*' Paramatma who has full and complete six attributes in Him in abundance and unlimited.

ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः ।
ज्ञानविज्ञानयोश्चैव षण्णां भग इतीरणाः ॥

॥ श्रीः ॥

१५. साक्षी—ओं साक्षिणे नमः ओं ॥

१. साक्षात् ईक्षते इति=साक्षी ॥

Vishnu is seeing everything in person by Himself. Hence He is called 'Sakshi'.

साक्षात् द्रष्टरि संज्ञायामिति स्मृतेः ॥

२. तथा च वाधूलशाखायाम् ॥

"स साक्षादिदमद्राक्षीत् ।
यदद्राक्षीत् तत् साक्षिणः साक्षित्वम् ॥" इति

3. Under the Sutra : 1-1-11 **ओं श्रुतत्वाच्च ओं**, we find **श्वेताश्वतारोपनिषत्** is quoted :
"एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः **साक्षी** चेता केवलो निर्गुणश्च" इति ।

Vishnu is called 'Sakshi' by this Upanishad. He is the Witness for all our activities outside and inside at all places and at all times.

४. साक्षात्=अव्यवधानेन स्वरूपबोधेन पश्यति सर्वं इति=साक्षी ॥

Vishnu sees all directly without any hindrance or intermediate obstacle. Hence He is 'Sakshi'.

५. साक्षात् द्रष्टरीति=साक्षी ॥

Vishnu sees all directly. No aid is required for Him.

6. आदित्य पुराण states in the Fourth Adhyaya 19th Verse:

नमोऽव्यक्ताय सूक्ष्माय परात्परपराय च ।
जगत्कारणकर्त्रे च साक्षिणेऽक्षयमूर्तये ॥ १९ ॥

Lord Venkatesha is called 'Sakshi' and He is very subtle and He is responsible for Creation etc. of the world.

7. आदित्य पुराण I Chapter Verse 15—

चराचरगुरुर्देवः सर्वसाक्षी महेश्वरः ।
जप्यस्तप्योऽर्चनीयश्च स्मर्यो ध्येयोऽखिलैरपि ॥

Sri Venkatesha is the Guru and Deva for all dynamic and static objects. He is the witness of all. He is the Supreme Eswara. He is meditated and is the object of japa, tapas etc. for all.

8. In the same fine Purana, under the Second Adhyaya Verse 76 states—

सर्वाधारः सर्वसाक्षी सर्वापेक्ष्योऽतिसुन्दरः ।
सर्वोत्तमस्य सर्वज्ञः सर्वस्वामी च सर्वदा ॥ ७६ ॥

What a beautiful Verse about Lord Venkatesha ! We are very fortunate in life in having such work to recite the glories of that greatest Paramatma as per our status and capacity.

(i) He is the supporter of all.
(ii) He is the witness of all.
(iii) He is coveted by all.
(iv) He is the most beautiful.
(v) He is the Supreme to all in all respects.
(vi) He knows each and everything in full.
(vii) He is the Master of all, always.

॥ श्रीः ॥

१६. क्षेत्रज्ञः—ओं क्षेत्रज्ञाय नमः ओं ॥

१. क्षीयते स्थीयते भगवता अत्रेति 'क्षेत्रं' इति उच्यते। क्षेत्रं जानाति इति 'क्षेत्रज्ञः' ॥

Vishnu is called 'क्षेत्रज्ञः' since He fully knows about all Kshetras.

Gita 13–3 clearly states—

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ ३ ॥

Krishna tells Arjuna, that He is Kshetrajna and is aware of all Kshetras.

2. Narayana Sruti states—

"पश्यन्नेव च जानाति यत् क्षेत्रज्ञो हरिस्ततः" ॥ इति ।

The entire Thirteenth Chapter of Gita is called 'क्षेत्रक्षेत्रज्ञ-वादः'. In that, in the First Sloka, Arjuna raises the question—

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥

For this Krishna replies—

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञमिति तद्विदः ॥

क्षेत्र has been listed as the 25th item and क्षेत्रज्ञः is the One Who knows fully about these क्षेत्राणि and that Person is none other than Lord Krishna Himself.

Just 'स्वतन्त्रः' is only one Vishnu; but none else; similarly 'क्षेत्रज्ञः' is only Vishnu but none else, including Mahalakshmi who falls under the category of क्षेत्र.

3. Bhagawad Gita 13–27 states—

यावत्संजायते किंचित् सत्वं स्थावरजङ्गमम् ।
क्षेत्र **क्षेत्रज्ञ**संयोगात् तद्विद्धि भरतर्षभ ॥ २७ ॥

This Verse brings the glory of क्षेत्रज्ञः so well. **भरत**
यावत् किंचित् स्थावरजङ्गमं सत्वं, तत् क्षेत्रक्षेत्रज्ञसंयोगात् जा
इति विद्धि ॥ The entire static and dynamic and all in
universe spring out only due to the association of Ksh
=Mahalakshmi and Kshetrajna=Paramatma and t
association only.

4. Bhagawad Gita 13–35—

क्षेत्र **क्षेत्रज्ञ**योरेवं अन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुः यान्ति ते परम् ॥ ३५ ॥

This Verse states a fine truth, that whoever underst
the difference between Kshetra and Kshetrajna: th
between the different places where Paramatma resid
and Paramatma, attains supreme position—Moksh
the end.

5. In Gita Bhashya, Srimad Acharya quotes from *M*
Dharma, to show that Brahman—Vishnu is **क्षेत्रज्ञः** u
the Verse 8–5—

"मुक्तानां च गतिः ब्रह्मन् 'क्षेत्रज्ञः' इति कल्पितः
इति मोक्षध

The Lord of all—Kshetrajna is established as the go
all Mukthas.

॥ श्रीः ॥

१७. अक्षरः—ओं अक्षराय नमः ओं ॥

१. न क्षरति=न विनश्यति इति अक्षरः ॥

Vishnu is never destructible. Hence He is called 'Akshara'.

> अश्नुते=व्याप्नोति इति । "अक्षरं न क्षरं विद्यात् अश्नोतेर्वा सरोऽक्षरम्" । इति कात्यायन वचनात ॥

२. अक्षिषु इत्यादीन्द्रियेषु रमते इति=अक्षरः ॥

Vishnu is the Supreme God Who plays in the eyes and other Indriyas.

३. 'क्षि क्षय' इति धातोः क्षं=नाशः । न विद्यते क्षं यस्य तदक्षं वैकुण्ठादि तद्राति ददाति इति अक्षरः ॥

Vishnu is the bestower of Vaikuntha which has no destruction at all. Hence He is called 'अक्षरः'.

४. वैकुण्ठे रमते इति=अक्षरः ॥

Vishnu is playing in Vaikuntha with all sports and hence He is called 'अक्षरः'.

5. Under the Sutra 1–3–10—

॥ ओं अक्षरं अंबरान्तधृतेः ओं ॥

it is shown that Vishnu is denoted by the sabda 'Akshara' since He is the support of space and its presiding deity Mahalakshmi also.

एतस्मिन् खलु अक्षरे गार्गि आकाशः ओतश्च प्रोतश्च इति अंबरान्तस्य सर्वस्य धृतेः ब्रह्मैव अक्षरम् ॥

6. In **Gita,** we find in the Eighth Chapter, Third Verse—

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ॥
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

Later in the Twenty-first Verse, it is stated—

अव्यक्तोऽक्षर इत्युक्तः तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥

By these we find **अक्षरः=ब्रह्म=अव्यक्तः** all denote Vishnu only.

7. Under the Sutra 3-2-23—

॥ ओं तदव्यक्तमाह हि ओं ॥

Srimad Acharya cites Kountaravya Sruti--

"अरूपमक्षरं ब्रह्म सदाव्यक्तं च निष्कलम् ।
यज्ज्ञात्वा मुच्यते जन्तुः आनन्दश्चाव्ययो भवेत् ॥"

इति कौण्ठरव्य श्रुतिः ।

Brahman is the *imperishable*, is never manifest, it is without (physical) form or colour, without parts; having seen Whom the soul obtains release, yea, undiminishable and eternal bliss.

८. अक्षयं कर्म यस्मिन्परे स्वर्पितं
प्रक्षयं यान्ति दुःखानि यन्नामतः ।
अक्षरो योऽजरस्सवदैवामृतः
कुक्षिगं यस्य विश्वं सदाजादिकम् ॥

Vishnu is not having any kind of diminution whatsoever, **एतद्धयेवअक्षरं ब्रह्म एतद्धयेवाक्षरं परम् ॥ इति काठक श्रुतिः ।** That Vishnu–Vasudeva is so great that He has to be meditated upon by those who aspire for Moksha.

9. Gita 8–3—

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरः विसर्गः कर्मसंज्ञितः ॥ ३ ॥

१०, अव्यक्तोऽक्षर इत्युक्तः तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥

11. In काठकोपनिषत् 2–16 says—

एतद्ध्येव अक्षरं ब्रह्म एतत् एव अक्षरं परम् ।
एतत एव अक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥१६॥

This is the Imperishable Brahman. This is the Supreme Akshara. Knowing this Akshara, one will get whatever one longs for.

अक्षरम् अविनाशि विष्णुः ।

In the next Mantra, Srimad Acharya states in his Bhashya—

एतत् एव अक्षरं ब्रह्म विष्णवाख्यं परमव्ययम् ।
सर्वस्यालम्बनं ज्ञात्वा मुच्यते नात्र संशयः ॥

Vishnu is Akshara; is the chief and unique support of all. Knowing this, one will be honoured in the abode of Brahman in the Heaven.

12. In आथर्वणोपनिषत् 3–2, Srimad Bhashya states—

अपरं त्वक्षरं या सा प्रकृतिर्जडरूपिका ।
अक्षरं परमं श्रीस्तु परतः परमक्षरम् ।
वासुदेवः परानन्दः इति त्रिविधं अक्षरम् ॥

Prakriti, Lakshmi and God—these three are called Akshara These are called अपराक्षर, पराक्षर and परात् पराक्षर or उत्तमाक्षर respectively.

13. Again काठक states in १–३–२ as—

य: सेतुः ईजानानां अक्षरं ब्रह्म तत्परम् ।
अभयं तितीर्षतां पारं नाचिकेतं शकेमसि ।। २ ।।

We may meditate upon the Nachiketa Agni—God present in that sacrificial fire who is the final goal for the devotees, who is *Supreme Akshara* and Brahman who is fearless shore सेतुः.

End of the Second Sloka.

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

१८. योगः—ओं योगाय नमः ओं ॥

१. युज्यते हृदि योगिभिः ध्यायते इति योगः ॥

Vishnu is being meditated upon by yogins in their hearts and hence He is called 'योगः'.

२. युनक्ति गुणान् स्वस्मिन्निति=योगः ॥

Vishnu will amass qualities in Him and hence He is called 'योगः'.

३. भक्तानां भवतरणोपाय इति=योगः ॥

For the devotees, Vishnu will be the aid or upaya to cross the samsara.

4. Vishnu is the upaya or aid for Moksha. So He is called 'योगः'.

In the Gita, the Second Chapter deals with योगः उपायः from 2–39 to the end of Sixth अध्यायः. Vishnu is the established upaya. सिद्धसाधनं like axe. कुठारवत् ॥

5. In Bhavishyottara Purana under Sri Krishna Janmastamikatha the Forty-third Verse runs thus—

योगाय योगेश्वराय योगपतये ।
योगसंभवाय गोविन्दाय नमो नमः ॥ ४३ ॥

where Lord Govinda is referred to by the sabda '*Yoga*' itself.

॥ श्रीः ॥

१९. योगविदां नेता—

ओं योगविदां नेत्रे नमः ओं ॥

१. योगं=समाधिं विन्दतीति योगविदः भक्ताः तेषां नेता मोक्षफलं प्रापयितेति 'योगविदां नेता'।

For the knowledgeable devotees who know about 'Samadhi', Vishnu is the bestower of Moksha. Hence He is called 'योगविदां नेता'.

2. The pertinent Verse in Gita under this context is 4–41 –

योग संन्यस्तकर्माणं ज्ञानसंछिन्न संशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ ४१ ॥

योग संन्यस्तकर्माणं=Keeping the mind always in Paramatma Who is denoted by the sabda, 'Yoga' and by submitting the activities to Him, the performer is not bound by such Karmas.

3. **योगविदां नेता**=He who leads the jnānis to liberation.

अज्ञानां ज्ञानदो विष्णुः ज्ञानिनां मोक्षदश्च सः ।
आनन्ददश्च मुक्तानां स एवैको जनार्दनः ॥

ज्ञानिनां मोक्षदः=Bestower of Moksha to jnanins.

4. There is no difference between Paramatma an His Prasada. His Prasada means He is the one who tak the devotees to Moksha. **मोक्षश्च विष्णुप्रसादेन विना न लभ्यते** Moksha cannot be thought of, without His Prasada—th is Vishnu. Therefore He is called as '**योगविदां नेता**'.

Narayana Sruti states—

यस्य प्रसादात् परमार्तिरूपात्
अस्मात् संसारात् मुच्यते नापरेण ।
नारायणोऽसौ परमो विचिन्त्यो
मुमुक्षुभिः कर्मपाशादमुष्मात् ॥

इति नारायण श्रुतिः ।

Narayana Sruti says that one will become free from t miserable cycle of birth and death only by the Grace Narayana and not by any other means. Therefore, th who desire to be free from this samsara should medi upon Lord Narayana only.

॥ श्रीः ॥

२०. प्रधानपुरुषेश्वरः—

ओं प्रधानपुरुषेश्वराय नमः ओं ॥

१. प्रधानं = प्रकृतिः पुरुषाः जीवाः तेषां ईश्वरत्वात् = प्रध पुरुषेश्वरः ॥

Vishnu is the Master or Lord of the 'Matter Prakri Lakshmi and 'Jivas'. Hence He is called '**प्रधान पुरुषेश्व**

२. प्रकृष्टे धाने धारणपोषणे यस्मात् सः प्रधानः ॥

The main person concerned with protection maintenance is Chaturmukha Brahma.

चतुर्मुखार्थमश्वः सन् ऋगादिविद्यां रातीति पुरुषेश्वरः ।
प्रधानश्चासौ पुरुषेश्वरश्चेति प्रधान पुरुषेश्वरः ॥

For that Chaturmukha Brahma in the form of an horse, Paramatma taught Rig Vedas. So He was called '**पुरुषेश्वरः**'. He is the driving force for all Prakriti and all Jivas.

3. **Gita** states 7–5—

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥

प्रकृतिः
↓ जडप्रकृति — Matter
↓ चेतनप्रकृति — Jiva and the highest Jiva is Mahalakshmi

and She is under the control of Sri Krishna. Hence Vishnu is **प्रधानपुरुषेश्वरः** ॥

प्रकृती द्वे तु देवस्य जडा चैवाजडा तथा ।
चित् रूपा सा तु अनन्ता च अनादिनिधना परा ॥
यत्समं तु प्रियं किंचित् नास्ति विष्णोः महात्मनः ॥

॥ श्रीः ॥

२१. नारसिंहवपुः—ओं नारसिंहवपुषे नमः ओं ॥

१. नरसिंहयोः सम्बन्धि नारसिंहम् ॥

नरसिंहात्मकमिति यावत् । तादृशं वपुः यस्य सः=नारसिंहवपुः ॥

Similar to the body of man and lion, is the body of Vishnu and is called '**नारसिंहवपुः**'.

२. नरसिंहः=पुरुषोत्तमः ॥

" अथ कस्मात् उच्यते नरसिंह इति । यस्मात् सर्वेषां भूता
वीर्यतमः श्रेष्ठतमश्च सिंहः वीर्यतमः श्रेष्ठतमश्च तस्मात् नरसिं
आसीत् परमेश्वरः " इति तापनीयश्रुतेः ॥ तस्य भक्ताः नारसिंह
ते एव वपूंषि प्रतिमा यस्य सः नारसिंहवपुः ॥

३. अतिबलदितिसुतहृदयविभेदन
जयनृहरेऽमल भव मम शरणम् ।
शुभतमकथाशय परम सदोदित
जगदेककारण राम रमा रमण ॥

With great strength was the son of Diti Devi by na
Hiranyakashipu and his heart was smashed into pieces
this glorious Narasimharoopi Paramatma.

४. मीमांसमानस्य समुत्थितोग्रतो
नृसिंहरूपस्तदलं भयानकम् ।
प्रतप्रचामीकरचण्डलोचनं
स्फुरत्सटाकेसरजृंभिताननम् ॥ २० ॥

[श्रीमद्भागवतम् ७-८-२

Lord Narasimha took avatar from the pillar in
hall and destroyed the demon Hiranyakashipu and sa
Bhaktha Prahallada.

५. आदित्यपुराणे तृतीयोध्यायः २१ श्लोकः—
प्रह्लादाह्लादकं लक्ष्मीनृसिंहं भक्तवत्सलम् ।
दैत्यमत्तेभदमनं श्रीनिवासं भजेऽनिशम् ॥ २१ ॥

६. मायावादखण्डनम्—
नरसिंहोऽखिलाज्ञानमतध्वान्तदिवाकरः ।
जयत्यमितसज्ज्ञान सुखशक्ति पयोनिधिः ॥

७. द्वादशस्तोत्रम् ६–२—

सूकररूपक दानवशत्रो भूमिविधारक यज्ञवरांग ।
देवनृसिंह हिरण्यकशत्रो सर्वभयांतक दैवतबन्धो ॥ २ ॥

Lord Narasimha destroyed the arch devil Hiranyakashipu and cleared off the fear in all the good people—satvic souls. He is the best and close relative of all Devatas. I prostrate to such great Narasimha.

८. द्वादशस्तोत्रम् ९–९—

अतिबल दितिसुत हृदयविभेदन
जय नृहरेऽमल भव मम शरणम् ॥

Lord Narasimha ! You tore into pieces the heart of the most strong and powerful son of Diti Devi by name Hiranyakashipu. I take refuge in You, I fall at Your feet.

९. नरसिंहयोरिव वपुः यस्य=नरसिंहः ॥

The avatar of **नरसिंहः** was like that of a human being as well as lion. **न मृगं न मानुषं** for this '**न**' **सादृश्यार्थः**=to be taken back the idea of similarity to be taken, but not as absence **अभाव अर्थः**.

From Srimad Bhagawatham, under the Stotra of Sri Prahallada one Verse is quoted here :

सोऽहं प्रियस्य सुहृदः परदेवताया
लीलाकथास्तव नृसिंह विरिंचगीताः ।
अंजस्तराम्यनुगृणन् गुणविप्रमुक्तो
दुर्गाणि ते पदयुगालयहंससङ्गः ॥ ७-९-१२ ॥

ओं नमो भगवते तुभ्यं पुरुषाय महात्मने ।
हरयेऽद्भुतसिंहाय ब्रह्मणे परमात्मने ॥ ७-१०-११ ॥

॥ श्रीः ॥

२२. श्रीमान्—ओं श्रीमते नमः ओं॥

१. श्रीमान् शंरूपे वायौ रतत्वाच्छ्रीः भारती लक्ष्मीः का
श्रीः स्वामित्वेन वा भर्तृत्वेन वा आधारत्वेन तद्वान्=श्री

Vayu Bhagawan is having Sukhaswaroopa. In
Bharathi is attached and involved and she is having V
as the main deity and hence Vishnu is called 'SRIM

2. Vishnu is called 'Sriman', because—

(i) He is having Mahalakshmi as His comp

(ii) He is being taken as husband by G
Mahalakshmi, by His Grace.

(iii) Who is the Lord of Bharathi and con
Mahalakshmi.

3. Mukhyaprana is called 'श्रीमान्' because a
renowned qualities like knowledge and devotion
celebrated in the world indicate only the son of
He is the distinguished devotee of Lord Narayana
called Hanuman, who had all exemplary qualities.

ये ये गुणा नाम जगत्प्रसिद्धा
यं तेषु तेषु स्म निदर्शयन्ति ।
साक्षान्महाभागवत प्रवर्हं
श्रीमन्तं एनं हनुमन्तमाहुः ॥ १० ॥

[Madhwa Vijaya I C

4. In Aditya Purana, Sri Devasharma, disciple
Vayudeva, states in 5–41 as—

जगत् विलक्षणः श्रीमान् मद्बिम्बो नित्यचित्सुखः ।
सूर्यकोटिप्रतीकाशः चन्द्रकोटिसुशीतलः ॥ ४१ ॥

॥ श्रीः ॥

२३. केशवः—ओं केशवाय नमः ओं ॥

१. कं=ब्रह्माणं ईशं=रुद्रं च वर्तयति इति केशवः ॥

Vishnu is called 'Kesava' because He reigns and drives Chaturmukha Brahma and Rudra.

2. **Harivamsha** states—

को ब्रह्मेति समाख्यात ईशोऽहं सर्वदेहिनाम् ।
आवां तवाङ्ग संभूतौ ततः केशवनामवानिति ॥
हरिवंशे रुद्रेण कैलासयात्रायां निरुक्तत्वात् ॥

३. हिरण्यगर्भः कः प्रोक्तः ईशः शङ्कर एव च ।
सृष्ट्यादिना वर्तयति तौ यतः केशवो भवानिति
वचनान्तरात् च ॥

Chaturmukha Brahma and Rudra are referred to by कः and ईशः. For them, Creation etc., are made by Vishnu and so He is called 'Kesava'.

४. प्रशस्ताः केशा अस्य सन्ति इत्यर्थे केशात् वा अन्यतरस्यामिति च प्रत्ययः ॥

Vishnu is having beautiful hairs and so He is called 'Kesava'.

५. केशवं हन्ति इति ॥

Vishnu is the destroyer of the asura by name Kesi and so He is called 'Kesava'.

विष्णु पुराणे—

यस्माच्त्वयैव दुष्टात्मा हतः केशी जनार्दनः ।
तस्मात् केशव नाम्ना त्वं लोके ज्ञेयो भविष्यति ॥
इति कृष्णं प्रति नारदोक्तेः ॥

६. "सूर्यस्य तपतो लोकानग्नेः सोमस्य वाप्युत ।
अंशवो यत्प्रकाशन्ते मम ते केशसंज्ञिताः ।
सर्वज्ञाः केशवं तस्मात् मामाहुः द्विजसत्तमा" इति मोक्षधर्मे ॥

Vishnu is having the rays of the Sun, the Moon and Fire and so He is called 'केशवः'.

७. को ब्रह्मेति समाख्यात ईशोऽहं सर्वदेहिषु ।
आवां तवाङ्गे संभूतौ ततः केशवनामवान् ॥
इति हरिवंशवचनम् ॥

This establishes that Kesava is far Supreme to Rudra and Chaturmukha Brahma. He is the Lord and Master who resides in each and every soul.

८. केशवाः इति ते प्रोक्ताः येषां हृदि न केशवः ।
केशवार्पितचित्ता ये न शवाः न पुनर्भवाः ॥

In whose mind Vishnu Who is called Kesava Who the presiding deity for Rudra and Chaturmukha Brahma is not found, then that person is equivalent to dead body floating in water. But a devotee having Kesava in his mind always is never born and never dies at all.

९. अधिकमन्धं रन्धय बोधाच्छिंधिपिधानं बन्धुरमद्धा ।
केशव केशव शासक वन्दे पाशधरार्चित शूरवरेश ॥

Oh ! Kesava, You are the Lord of Chaturmukha Brahma who is Supreme in Soora clan; You are adorned by Varuna Devata, namaskarams for You. Oh ! Sarvottama ! Please grant me good knowledge. Please destroy ignorance in me. Kindly destroy the connection of Lingadeha with my Jiva and destroy the material connection which is anadi in me.

१०. केशौ=ब्रह्मरुद्रौ वशयति इति केशवः ॥

Brahma and Rudra are under His mandate. So He is called Kesava.

11. In श्री वेङ्कटेशाष्टोत्तरशतनामस्तोत्रम्—under Verse 29, it is stated—

केशवाय नमो नित्यं नित्ययौवनमूर्तये ।
अर्थितार्थप्रदात्रे च विश्वतीर्थाघहारिणे ॥ २९ ॥

For Kesava daily namaskarams are due, Who is always young and handsome. He is the bestower of all boons and clears all sins that could be had in the bath of all sacred waters.

12. Under the गीता Verse 2–54 which runs thus—

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ॥
स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम् ॥ ५४ ॥

Srimad Acharya in गीताभाष्यम् states—

कं ब्रह्माणमीशं रुद्रं च वर्तयति इति केशवः ।
तथाहि निरुक्तिः कृता हरिवंशेषु रुद्रेण कैलासयात्रायाम ॥

From Harivamsha this is quoted told by Rudra while the tour of Kailasa was undertaken.

So केशवः is Vishnu who is the controller of Chaturmukha Brahma, Rudra and other Gods.

॥ श्रीः ॥

२४. पुरुषोत्तमः—ओं पुरुषोत्तमाय नमः ओं ॥

१. पुरुषाभ्यां क्षराक्षराभ्यां उत्तमः पुरुषोत्तमः ॥

Vishnu is Supreme among the persons who have bodies which decay and others whose bodies do not perish so.

क्षरभूतानि=ब्रह्मादि देवताः । कूटस्थाः प्रकृतिः ।

"प्रजापति प्रमुखाः सर्वजीवाः
क्षरोऽक्षरः पुरुषो वै प्रधानम् ।
तदुत्तमं चान्यमुदाहरन्ति
जालाजालं मातरिश्वानमेकम् ॥"

2. गीता in the Fifteenth Chapter in the first three slokas states—

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥
उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्ति अव्यय ईश्वरः ॥
यस्मात् क्षरमतीतोऽहं अक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः **पुरुषोत्तमः ॥**
पुरुषाभ्यां उत्तमः इति । न तु पुरुषेषु उत्तमः ॥

३. ब्रह्म शेष सुपर्णेश शक्रसूर्यगुहादयाः ।
सर्वे क्षराः अक्षरा तु श्रीरेका तत्परो हरिः ॥ इति स्कान्दे ॥

In this dependent world, what is known by authorities those chetanas–Jivas are only of two kinds. They are—

(i) those who have bodies which perish.

(ii) those who have bodies which do not perish at all and are eternal also.

Chaturmukha Brahma and others fall in the first category. Their bodies perish one day or other. While the body of Mahalakshmi does not get perished at all and remains eternal like space. She is called 'Akshara'.

But the Supreme chetana is quite different. He does not belong to either group. He is called 'Paramatma'

He is the category by Himself. None can be grouped with Him. That Paramatma enters all the three worlds and creates them. But He is not destroyed or affected even a little while the worlds get destroyed. Such is His glorious and unique power, which none can completely visualise.

४. महाभारततात्पर्यनिर्णयः—चतुर्थोऽध्यायः श्लोकः १—

अथाभ्यवर्धंश्चतुराः कुमारा नृपस्य गेहे **पुरुषोत्तमाद्याः ।**
नित्यप्रवृद्धस्य च तस्य वृद्धिरपेक्ष्य लोकस्य हि मन्ददृष्टिम् ॥१॥

The clever sons, thereafter, of the King Dasaratha headed by **पुरुषोत्तमः**=Rama grew up in his house. The growth of Him Purushottama Who is always uniformly great is spoken of however from the view of the ignorant.

५. पुरुषोत्तमः=श्रीकृष्णः । तन्नामनिर्वचनं is given in उद्योगपर्व अध्यायः श्लोकः ६९—

पूरणात्सदनाच्चापि ततोऽसौ पुरुषोत्तमः ।
असतश्च सतश्चैव सर्वस्य प्रभवाप्ययात् ॥
सर्वस्य च सदा ज्ञानात् सर्वमेतं प्रचक्षते ॥ ६९ ॥

6. Under the Sutra—

॥ ओं यथा प्राणादिः ओं ॥ २–१–२१ ॥

Srimad Acharya states in the Bhashya from Koorma Purana—

"प्रकृतिं पुरुषं चैव प्रविश्य पुरुषोत्तमः ।
क्षोभयामास भगवान् सृष्ट्यर्थं जगतो विभुः ॥" इति ।

Under 2-1-27—

॥ ओं कृत्स्नप्रसक्तिर्निरवयवत्वशब्दकोपो वा ओं ॥

Under Anuvyakhyana, in the Verse 533—

यदि नैवं नियमकृद्भगवान् पुरुषोत्तमः ।
तस्य त्वशेषशक्तित्वात् युज्यते सर्वमेव च ॥ ५३३ ॥

Bhagawan Purushottama is the real doer, but not Jiva. He is the independent Kartha. The defects will be cleared off, if this mandate is not accepted. For for that Purushottama all capacity and energy are ther

7. In Bhagawatha Tatparya Nirnaya, under 1 Srimad Acharya quotes from 'विष्णुधर्मोत्तरः' an autho to substantiate the existence of opposite qualities/attri in Him, due to His extra-ordinary powers and capaci

गुणाः सर्वेऽपि युज्यन्ते ह्यैश्वर्यात् पुरुषोत्तमे ।
दोषाः कथञ्चिन्नैवात्र युज्यन्ते परमो हि सः ॥

It is possible for the attributes of opposite natu be in Him like अणुत्व, अनणुत्व, स्थूलत्व, अस्थूलत्व etc. is no iota of defect in Him. He is Supreme.

8. In कृष्णामृतमहार्णवः Srimad Acharya states i Fourteenth Verse.

भक्त्या दूर्वांकुरैः पुंभिः पूजितः पुरुषोत्तमः ।
हरिः ददाति हि फलं सर्वयज्ञैश्च दुर्लभम् ॥ १४ ॥

Sage Pulastya says—

Even if one worships Lord Sri Hari with nothi durva grass but with devotion, the benefits derived such a worship far exceed that attainable through y

9. Srimad Acharya in his Gita Tatparya under states from Padma Purana as—

तत्र तत्र स्थितो विष्णुः नित्यं रजति नित्यदा ।
अनित्यदैवानित्यं च नित्यानित्ये ततस्ततः ।
भावाभाव नियन्ता हि तदेकः पुरुषोत्तमः ॥ इति

Vishnu Who is present in all places protects all and everybody always. He is called Purushottama.

10. Under Gita Bhashya, under 2–51, Srimad Acharya states—

यथा भक्तिविशेषोऽत्र दृश्यते **पुरुषोत्तमे.** ।
तथा मुक्तिविशेषोऽपि ज्ञानिनां लिंगभेदने ॥

It says that just like there exists gradation between devotion from soul to soul towards Purushottama, similarly there is also difference in Moksha for the Aparoksha Jnanis after the linga body goes off after the holy bath in Viraja Nadi. This is most logical. Hence the theory that there is no gradation in ananda in Mukthi is absolutely fallacious and is erroneous.

11. Under Gita Bhashya in 7–11 Srimad Acharya quotes from **गीताकल्प** as under—

प्रविविक्तभुग् यतो ह्यस्माच्छरीरात् **पुरुषोत्तमः** ।
अतः अभोक्ता च भोक्ता च स्थूलाभोगान स एव तु ॥ इति ॥

For Atharvana Upanishad, Srimad Acharya does the first sloka as—

आनन्दमजरं नित्यं अजमक्षयमच्युतम ।
अनन्तशक्ति सर्वज्ञं नमस्ये **पुरुषोत्तमम्** ॥

Srimad Acharya does namaskaram to Paramatma Purushottama, Who has infinite auspicious attributes like ananda etc. Since the Supreme Lord Purushottama is the enjoyer of subtle forms of food as distinguished from this embodied self, He is referred to both as enjoyer (of subtle forms) and as non-enjoyer (of the gross).

12. Gita states in 10–15, a very very important truth about Purushottama.

स्वयमेव आत्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

Arjuna states that nobody knows about Lord Krish fully and completely. But there is only one Who kno Him completely. That Great Person is none other t Sri Purushottama—Sri Krishna Himself. He only kn about Him fully (Not even समना महालक्ष्मी).

Thus ends the third sloka.

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

२५. सर्वः—ओं सर्वाय नमः ओं ॥

१. पूर्णगुणत्वात् सर्वः ॥

Vishnu is called 'Sarva' because He is full of a cious and complete qualities.

" विश्वः पूर्णः तथा सर्वः समस्तश्च अभिधीयते "

इति अभिधाना

२. सर्वव्यापकत्वात् सर्वः ॥

Vishnu is all pervasive. He is everywhere. In 11-40—

नमः पुरस्तादथ पृष्ठतस्ते
नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामित विक्रमस्त्वं
सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ४० ॥

३. वाच्यतया वेदाख्यरवसहितत्वात् सर्वः ॥

Vishnu is told by the sounds of Vedas and denote them and hence He is called 'Sarva'.

4. Vishnu is called 'Sarva' because—

(i) He gets all and receives all.

(ii) He is the creator of all, destroyer of all, controller of all and shines supreme to all.

स्रष्टा, पाता, च संहर्ता, नियन्ता च प्रकाशिता ।
यतः सर्वस्य तेनाहं सर्वोऽसीति ऋषिभिः स्तुतः ।। इति ।

५. असतश्च सतश्चैव सर्वस्य प्रभवाप्ययात् ।
सर्वस्य सर्वदा ज्ञानात् सर्वमेवं प्रचक्षते ॥

इति भगवत् व्यासवचनम् ॥

God is called **सर्व** because He is the Creator of all. He is having all the Knowledge of all. So also He is called '**सर्वः**'.

न तु सर्वात्मकत्वात् चित् जडयोः अभेद अयोगात् ।।

It is not because there is no difference between sentient and non-sentient entities and He is all. He is present in all. He is responsible for all existence. He is not identical with them. A person residing in the house is different from the person itself to be the house.

6. Under **छान्दोग्य उपनिषत्** 2–21–9 it is stated that **एतत् साम सर्वस्मिन् प्रोतं वेद सर्वं हि भवति ॥** The Saman called '**सर्व**' is to be chanted to the God Who possesses all attributes. He who knows this Saman to be chanted to the God, Who possesses all attributes, attains all to his capacity. **एतत् सर्वं सर्वाख्यं साम । सर्वस्मिन्–सर्वाख्यसाम्नि स्थिते सर्वगुण-परिपूर्णे हरौ ॥**

7. Deva Sharma, a glorious sishya of Sri Vayudeva, states before Lord Sri Venkatesha in Aditya Purana in 5–8 as—

सर्वं त्वमेव लक्ष्मीश न जाने त्वां विना परम् ।
दुःस्मृतिं हर दूरान्मे विस्मृतिं ते विलोपय ॥ २८ ॥

Oh ! Master of Goddess Lakshmi, You are all. Hence Vishnu is called सर्वः.

8. Srimad Acharya, in his गीताभाष्य, under 4–24 state from Padma Purana to show that सर्वः is Vishnu.

त्वदधीनं यतः सर्वं अतः सर्वः भवान इति ।
वदन्ति मुनयः सर्वे न तु सर्वस्वरूपतः ॥ इति पाद्मे ।

Since all are under His control, command and mandate, it is spoken that Vishnu is 'सर्वः' but definitely not because there is identity between them.

सर्वं एतत् 'ब्रह्म' इति उच्यते । तदधीन सत्ताप्रतीतत्वात् न तु तत्स्वरूपत्वात् ॥

9. Gita 11–40 states clearly that Lord Krishna 'सर्वः'—It runs thus—

नमः पुरस्तात् अथ पृष्ठतस्ते
नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामित विक्रमस्त्वं
सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ४० ॥

सर्व ! Oh ! Krishna, You are complete in all respects. ते पुरस्तात् नमः अस्तु । अथ पृष्ठतः च नमः । सर्वतः एव । अनन्तवीर्य अमितविक्रमः । यतः सर्वं समाप्नोषि, ततः सर्वः असि Krishna, You are pervading the universe inside, outside and in all places. Hence You are called 'सर्वः'।

॥ श्रीः ॥

२६. शर्वः—ओं शर्वाय नमः ओं ॥

१. प्रळये सर्वं शृणाति हिनस्ति इति=शर्वः ॥

In pralaya, Vishnu is the destroyer of all and hence He is called 'Sharva'.

२. अयोग्यानां शम्रोधनात्=शर्वः ॥

Of the wicked, He takes away the safety of them and so He is called 'शर्वः'.

Under the Sutra 1-3-3—

॥ ओं नानुमानमतच्छब्दात् ओं ॥

"शिवः सुखात्मकत्वेन शर्वः शंरोधनात् हरिः ॥"

Because He closes the gates of heavens against the wicked asuras.

३. शृणोति सकलाः प्रजाः संहरति इति शर्वः ॥

He is the Destroyer of all persons. Hence is called 'शर्वः'. He hears all also.

॥ श्रीः ॥

२७. शिवः—ओं शिवाय नमः ओं ॥

१. शिवं मंगलं अस्य अस्तीति=मंगलत्वात् शिवः ॥

Vishnu is having mangalam in Him and so He is called 'शिवः'.

२. शं सुखं एषां अस्तीति शिवाः मुक्ताः तान् वर्तयतीति=शिवः ॥

Bestower of happiness etc., to Mukthas and so He is called 'शिवः'.

अज्ञानां ज्ञानदो विष्णुः, ज्ञानिनां मोक्षदश्च सः ।
आनन्ददश्च मुक्तानां स एवैको जनार्दनः ।

3. Under the Sutra—ओं नानुमानमतच्छब्दात् ओं 1-3-3 the Brahmanda Purana states

" शिवः सुखात्मकत्वेन शर्वः संरोधनात् हरिः । "

Vishnu is called 'Siva' because He is 'Sukhaswaroopi'.

४. शिवेऽन्तर्यामितया तिष्ठतीति 'शिवस्थाणुः' इत्येकं पदम् ॥

Vishnu stands as the antaryami deity in Rudra and so He is called '**शिवस्थाणुः**'. This is the essence of 'Talavakara Upanishad'.

Srimad Acharya states –

वैजयन्ते समासीनं एकान्ते चतुराननम् ।
विष्णोः विविदुषुस्तत्वं पर्यपृच्छत् सदाशिवः ॥

and the first mantra states—

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः

Here the presiding deity for the mind, Lord Rudra, himself questions as to by whom the mind is controlled and managed? This clearly establishes that there is Paramatma Who controls the mind of Rudra also, as antaryami.

५. यस्मात् स्वयं भद्रो भूत्वा, सर्वं भद्रं ददाति तस्मात् वा शिवः

He is Himself Mangalaswaroopi and He is the giver of Mangala to others. So He is called '**शिवः**'.

Sruti states—

" रोचनो रोचमानः शोभनः शोभमानः कल्याणः । "

इति श्रुतेः ॥

मंगलं भगवान् विष्णुः मंगलं मधुसूदनः ।
मंगलं पुंडरीकाक्षं मंगलं गरुडध्वजः ॥

6. श्री रंगनाथ अष्टोत्तरशतनामस्तोत्रम्—

आदितेयोच्युतो भानुः शङ्करः **शिव** ऊर्जितः ।
महेश्वरो महायोगी महाशक्तिः महत्प्रियः ॥ ११ ॥

॥ श्रीः ॥

२८. स्थाणुः—ओं स्थाणवे नमः ओं ॥

१. निर्विकारतया नित्यं तिष्ठति इति स्थाणुः ॥

Vishnu is called 'Sthanu' because He is always without any kind of transformation/difference. There is no विकार in Him at all. शश्वदेक प्रकारः श्रीविष्णुः.

२. नित्यं तिष्ठति अस्मिन् भूतानि वा स्थाणुः ॥

Always all stand or live in Him, with His support and shelter. So He is called 'स्थाणुः'.

३. तिष्ठति सर्वत्र इति 'स्थः'। स्थश्चासौ अणुश्चेति स्थाणुः ॥

Vishnu is in all places and He is also atomic in size and so He is called स्थाणुः.

४. स्थाणुरिति सूत्रात् स्थाधातोः णुप्रत्यये स्थिरत्वात् स्थाणुः ॥

He is always steady and constant in nature in all respects and hence He is called 'Sthanu'.

५. शिवः स्थाणुः ॥

When it is taken as a single word, denoting Lord Vishnu, then it would mean—

शिवे अन्तर्यामितया तिष्ठति इति शिवस्थाणुः इति एकं पदम् ॥

Vishnu is residing in Siva (Rudra) as his Antaryami. So He is called 'शिवस्थाणुः'.

६. स्थिरत्वात् स्थाणुः ॥

Always steady, fixed and constant. Never undergoes any Vikara at all. In Anuvyakhyana it is expressed—

"अविकारः सदा शुद्धो नित्य आत्मा सदा हरिः ।
सदैकरूपविज्ञान बल आनन्दरूपकः ॥ १ ॥" इति ।

निर्विकारोऽक्षरः शुद्धो निरातङ्कोऽजरोऽमरः ।
अविश्वो विश्वकर्ताऽजो यः परः सोऽभीधीयते ॥ २॥

निर्विकारमनौपम्यं सदैकरसमक्षयम् ।
ब्रह्मेति परमात्मेति यं विदुः वैदिकाः जनाः ॥ ३ ॥

इति श्रुतिपुराणोक्त्या न विकारी जनार्दनः ।

Hence like this, Janardhana Sri Vishnu is with any Vikara at all.

Sri Vayu is also 'निर्विकारः' in a limited sense not Sri Vishnu, but far above all other Jivas.

सुमध्वविजयः states in 10–13—

निर्विकारचरितोऽपि परीतः क्रूरकिंकरसहस्रतयेन ।
स व्रजन्नुदलसज्जगदीशः सिंहराडिव श्रृगालसमूहे ॥१३॥

Srimad Acharya was like a brave lion surrounded by h of jackals, when he was encircled by thousands of re less soldiers of the worst order. But Srimad Acharya without any Vikara whatsoever, since he had full anug of the Lord.

वायुस्तुतिः in the Thirty-second Verse says a the hero who had Thirty-two unique divine qua as त्रिष्वप्येवावतारेष्वरिभिरपघृणं हिंसितो निर्विकारः ॥ w means Sri Vayudeva was not at all affected in any ma whatsoever in all the three avatars as Sri Hanuman, Bhima and Srimad Acharya, by the cruel and treach onslaughts against him. This is because, he is सर्वज्ञ, शक्तिः, सकलगुणागणापूर्णरूपप्रगल्भः ॥

॥ श्रीः ॥

२९. भूतादिः—ओं भूतादये नमः ओं ॥

१. भूतानां आदिः कारणं=भूतादिः ॥

Vishnu is called 'भूतादिः' because He is responsible for all the Creatures to be created. He is the first and foremost efficient cause.

२. भूतैः आदीयते उपदीयते इति=भूतादिः ॥

Vishnu is called 'भूतादिः' since He is received receptively by all the Creatures.

३. भूतानां आदिः भक्षकः इति=भूतादिः ॥

Vishnu is swallowing all those created beings and so He is called 'भूतादिः'.

This quality is explained in the Sutra—

॥ ओं अत्ता चराचरग्रहणात् ओं ॥ १-२-९ ॥

"स्रष्टा पाता तथैव अत्ता निखिलस्यैक एव तु ।
वासुदेवः परः पुंसां इतरे अल्पस्य वा न वा ॥" इति ।

Vasudeva is swallowing the whole lot and in the case of others it may be a little only.

निखिलस्य अत्ता एक एव तु ॥

4. Bhagawad Gita 10–20—

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहं आदिश्च मध्यश्च भूतानामन्त एव च ॥

श्रीकृष्णः भूतानां आदिः, मध्यः अन्त एव च ॥

He is the Creator of all, Protector of all and Destroyer of all.

5. In the Sutra—

॥ ओं असत् इति चेत् न प्रतिषेधमात्रत्वात् ओं ॥ २-१-८ ॥

it is proved that Paramatma only is in the beginning and therefore He is only the fittest Person to be called as 'भूतादिः' and so consequently He is responsible for the creation of all future and subsequent entities.

॥ श्रीः ॥

३०. निधिः—ओं निधये नमः ओं ॥

१. निधीयते हृदि सज्जनैः इति=निधिः ॥

Vishnu is kept constantly in the hearts of Sadhus, so He is called 'Nidhi'.

२. निधीयते अस्मिन् सर्वमिति निधिः ॥

ब्रह्मादीनामपि तथात्वात् अव्ययः इति निधिः विशेष्यते ॥

Vishnu is the store-house for all wealth and prosperity. Even He is the bestower of wealth etc., to Chaturmukha Brahma and others. There is no destruction for His wealth or decrease at all.

३. भक्तानां अक्षयं धनं इति=निधिः ॥

"नमो अकिंचन वित्ताय" इति भागवते ॥

Vishnu is called 'Nidhi' for the devotees. He bestows unlimited and inexhaustible wealth.

4. Vishnu is the treasure for mercy. Hence निधिः means दयानिधिः। Aditya Purana states in 44th Verse First Adhyaya—

दयानिधे दयानिधे दयानिधे दयानिधे ।
नमो नमो नमो नमो नमो नमो नमो नमः ॥

५. श्री वेङ्कटेशस्तोत्रम्—

appearing in Brahmanda Purana, 6th श्लोकः states—

श्रीनिधिः सर्वभूतानां भयकृत् भयनाशनः ।
श्रीरामो रामभद्रश्च भवबन्धैकमोचकः ॥ ६ ॥

६. श्रियः कान्ताय कल्याणनिधये निधयेऽर्थिनाम् ।
श्रीवेङ्कटनिवासाय श्रीनिवासाय मङ्गलम् ॥

[आदित्यपुराणे पञ्चमोऽध्यायः]

Hail to You, Srinivasa, the heaven of auspicious attributes, habiting Venkatachala, the beloved of Sri Lakshmi, bestowing bounties on the devotees (fulfilling their cherished desires).

॥ श्रीः ॥

३१. अव्ययः— ओं अव्ययाय नमः ओं ॥

१. अवौ सूर्ये अयति गच्छति इति=अव्ययः ॥

Vishnu goes to Surya to bless him with all powers and capacities. So He is called 'अव्ययः'.

2. In Gayatri Mantra it is said—

"ध्येयः सदा, सवितृमण्डलमध्यवर्ती" इति ॥

३. अवा प्रीत्या यान् ज्ञानिनः प्रति यातीति=अव्ययः ॥

Vishnu is to be meditated by the learned with affection and love and so He is called 'अव्ययः'.

4. Vishnu is अव्यय आत्मा—there is no destruction for His swaroopa or for His body.

Gita tells in 4–6—

अजोऽपि सन् अव्ययात्मा भूतानां ईश्वरोऽपि सन् ॥

Vishnu is अव्ययः. Never destructible at all. His body and swaroopa deha are one and the same.

5. Srimad Acharya quotes Paingi Sruti in his Anu-vyakhyana in the Verse 264, under the Sutra—

॥ ओं प्रकरणाच्च ओं ॥ १-२-१२ ॥

It helps as an authority for the names—

अव्ययः=श्री विष्णुः
अच्युतः= ,,
पूर्णः= ,,
परमात्मा= ,,
नित्यानन्दः= ,,
भगवान्= ,,

That glorious Verse 264 is—

ज्ञानं नित्यं क्रिया नित्या बलं शक्तिः परात्मनः ।
नित्यानन्दोऽव्ययः पूर्णो भगवान् विष्णुः अच्युतः ॥२६४॥

Paramatma, Sri Vishnu is called 'अव्ययः' because there is no iota of destruction or diminution to His knowledge, action, strength and so on. All are eternal and ever lasting. They are all complete. Hence He is called 'अव्ययः' and by the sabda 'अच्युतः' also.

6. गीता states in 15–5—

निर्मानमोहा जितसंगदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैः
गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

॥ श्रीः ॥

३२. संभवः—ओं संभवाय नमः ओं ॥

१. स्वेच्छया समीचीनो भावो यस्य सः संभवः ॥

By His own desire, being in an extra-ordinary manner, is Vishnu. So He is called 'संभवः'.

२. सर्वस्मात् संभवति इति संभवः ॥

Vishnu is glorious with all. Hence He is called 'संभवः'.

३. सम्यक् भानि नक्षत्राणि वर्तयति इति संभवः ॥

Vishnu protects the stars in their courses in a well organised manner and so He *is* called संभवः.

4. Gita states in 4-8—

परित्राणाय साधूनां विनाशाय च दुष्कृताम ।
धर्मसंस्थापनार्थाय **संभवामि** युगे युगे ॥ ८ ॥

Lord Krishna assures that He *takes avatars* '**संभवामि**' in each Yuga when adharma takes its zenith and dharma dwindles down to the bottom.

॥ श्रीः ॥

३३. भावनः—ओं भावनाय नमः ओं ॥

१. सर्वं भावयति इति भावनः ॥

Vishnu sees that all are existent due to His Grace and so He is called as 'Bhavana'.

२. भारूपोऽविता चेष्टकश्चेति भावनः ॥

Vishnu sees that the ideas or opinions of each person is fulfilled by Him, as per their capacity and status.

३. भया सूर्यादिगत स्वभासा आवयति ज्ञापयति पदार्थानि इति= भावनः ॥

Vishnu is the Protector and Bestower of light to the SUN.

४. भानां कान्तीनां भवनं प्राप्तिः यस्य इति=भावनः ॥

All light and glittering only comes from Vishnu. Hence He is called 'भावनः'.

The Sutras—

॥ ओं अनुकृतेः तस्य च ओं ॥ १-३-२२ ॥

and

॥ ओं अपि स्मर्यते ओं ॥ १-३-२३ ॥

show that all bright and glittering articles are only due to the effect of Paramatma.

Kataka Upanishad says :—

'तमेव भान्तं अनुभाति सर्वम्' इति अनुकृतेः ॥

" तस्य भासा सर्वमिदं विभाति " इति वचनात् ॥

Gita states clearly in 15–12

यदादित्यगतं तेजो जगत् भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि ममाकम् ॥ १२ ॥

Surya, Chandra, Agni and all articles with shining all are due to the tejas of ME (Krishna).

न तत् भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम इति ॥

५. न विद्यते भावनं उत्पादनं यस्य इति=भावनः ॥

For Him, Sri Vishnu, there is no creation or birth like us, hence He is called 'भावनः'.

Srimad Acharya states in Dwadasa Stotra 2-5 :

वशी वशे न कस्यापि यो जितो विदिताखिलः ।
सर्वकर्ता न क्रियते तं नमामि रमापतिम् ॥

Ramapathi, Sri Hari is the Creator of each and everything, but He is not created at all.

॥ श्रीः ॥

३४. भर्ता—ओं भर्त्रे नमः ओं ॥

१. धारणपोषणकर्तृत्वात्=भर्ता ॥

'भर्ता सन् भ्रियमाणो बिभर्ति इति श्रुतेः ॥

Vishnu is 'भर्ता' because He is the Supporter and Protector and Nourisher of all the worlds.

2. Deva Sharma, the humble disciple of Sri Vayudeva prays out of devotion in Aditya Purana, to Lord Venkateswara, in 5-30 as :

तव भक्तोऽस्मि दासोऽस्मि शिष्यः पुत्रोऽस्मि केवलम् ।
भर्ता त्वमेव विश्वस्य स्मरामि त्वामहर्निशम् ॥ ३० ॥

'I am Your devotee : Your humble servant ; Your disciple ; Your son after all. You are the nourisher of the entire Universe. Always I meditate day in and day out about You.'

॥ श्रीः ॥

३५. प्रभवः—ओं प्रभवाय नमः ओं ॥

१. सर्वं प्रकर्षेण भवति इति अस्मात् इति=प्रभवः ॥

Vishnu is called 'प्रभवः' because all exist in a glorious manner due to His Grace.

२. सर्वकार्येषु प्रभवति इति=प्रभवः ॥

Vishnu is **प्रभवः** because He is involved in all activities without any exception.

३. प्रकृष्टा भा ययोः तौ प्रभौ सूर्यचन्द्रौ तौ वर्तयति इति=प्रभवः ॥

Vishnu is called **प्रभवः** since He protects and creates Surya and Chandra (Sun and Moon) who have lot of light and glittering in them.

४. प्रकृष्टो भवो येनेति वा=प्रभवः ॥

Vishnu is called **प्रभवः** since by Him only, the existence of others in a grand manner starts.

When we see the word **प्रभुः** immediately the remembrance should come of the following Verses in Anuvyakhyana of Srimad Acharya—

हिताक्रियादि दोषं च वक्ष्यत्येन स्वयं **प्रभुः** ।
निर्गुणत्वं च तेनैव निषिद्धं प्रभुणा स्वयम् ॥ १०० ॥

प्रभुः समर्थः श्रीवेदव्यासः स्वयमेव हितस्य अकरणं, अहितस्य करणं इत्यादि दोषं च वक्ष्यति ॥ प्रभुणा=स्वामिना भगवता वेदव्यासेन तेनैव=स्वयमेव निर्गुणत्वं निषिद्धं, दूषितमिति यावत् ॥

Sri Vedavyas, is Prabhu who is Vishnu Himself is clearly made out.

ब्रह्मतर्कं च भगवान् स एव कृतवान् **प्रभुः** ।
पंचाशत्कोटि विस्तारात् नारायणतनौ कृतात् ॥ ६३ ॥

Sri Vedavyasa Who is Narayana Himself composed 'Brahma Tarka', which consists of 50 crore Granthas. He did this in the avatar of 'Sriman Narayana'.

So when we see '**प्रभुः**', **शब्द** we are reminded of Narayana, Sri Vedavyasa and Sri Vishnu. So Sri Vedavyasa is called '**ज्ञानावतार प्रभुः**' ॥

Bhagawatha Tatparya Nirnaya states in 2-9-14 as—

ब्रह्म ददर्श तपसा भगवन्तं हरिं प्रभुम् इति गारुडे ॥

Chaturmukha Brahma shows that great Prabhu Hari to the devotees—(Garuda Purana) Without his Grace, Sri Hari cannot be seen at all.

7. In गीता Verse V-14 runs thus—

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥

प्रभुः (ईश्वरः विष्णुः) लोकस्य कर्तृत्वं न सृजति ॥

Vishnu does not give independence to the world for doing the activities.

प्रभुः कर्माणि लोकस्य न सृजति ॥

Vishnu does not give to the world the results out of the activities also independently to them.

Hence Srimad Acharya quotes an authority from Paingi Sruti to show that the independence in activity is only with Sri Hari who is Prabhu, the Master of all.

हरिः स्वभावतः कर्ता सर्वं अन्यत् तदीरितम ।
अतः सा कर्तृता तस्य न कदाचित् विनश्यति ॥

8. Srimad Acharya in his गीता तात्पर्यम् under the verse 11-50 when Lord Krishna again came to His original normal Roopa by closing Viswaroopa, Sanjaya states—

इति अर्जुनं वासुदेवः तथा उक्त्वा ।
स्वकं रूपं दर्शयामास भूयः ॥

The authority runs thus :—

परावरविभेदस्तु मुग्धदृष्टिं अपेक्ष्य तु ।
प्रादुर्भावः स्वरूपाणां विश्वरूपस्य च प्रभोः
अन्यथा न विशेषोऽस्ति व्यक्तिः हि अज्ञव्यपेक्षया

There is absolutely no difference between Lord Krishna's Viswaroopa and the ordinary roopa of Him. Only the ignorant will distinguish like that. The Viswaroopa, all the avatars and others have no distinction at all between them. In case there is any speciality or distinction shown between them, the same is due to exhibition at that time as per His desire. He is Prabhu, the Master of all and is capable of everything.

॥ श्रीः ॥

३६. प्रभुः—ओं प्रभवे नमः ओं ॥

१. प्रकर्षेण भवनात् प्रभुः । प्रकर्षेण भवति इति प्रभुः ॥

तथाहि वारुणशाखायाम्—

विभु प्रभु प्रथमं मेहनावत इति ।
स ह्येष प्राभवद् विविधोऽभवत् इति ॥

Vishnu is called **प्रभुः** because He exists in a grand manner and in a unique way.

२. युक्तिमल्लिका—विश्वसौरभ ७७—

का स्पृहेति यतः क्रीडा भोगपक्षी सहेतुकम् ।
आचिक्षेप स्वभावेन कर्तुः पूर्णस्य च **प्रभोः** ॥ ७७ ॥

For Vishnu, the creation of the worlds etc. is His nature. There is no strain to Him at all. He is complete. He is Prabhu, which means that He is fully capable of doing anything and everything.

३. विश्वसौरभ ७०—

इच्छामात्रं **प्रभोः** सृष्टिरिति सृष्टौ विनिश्चिता ।
स्वेच्छयैव **प्रभुः** सर्वं सृजतीशो न मायया ॥ ७० ॥

It is only the Desire of Prabhu, Sri Vishnu that the paramount consideration for creation etc. Nothing more is needed. By His own desire, that Prabhu, without depending on any others in any respect, does all.

४. श्री रंगनाथ अष्टोत्तरशतनाम स्तोत्रम्—

The second Verse states:

सुरवर्यः सुराध्यक्षः सुरराजानुजः प्रभुः ।
हरिहर्तारिः विश्वेशः शाश्वतः शम्भुरव्ययः ॥ २ ॥

5. The verse 10 runs thus:

परं ब्रह्म परं धाम पावनः पवनः प्रभुः ।
इन्द्रचन्द्रो यमः शौरिः संसारांबुधितारकः ॥ १० ॥

6. Under the Sutra 2–1–25 which runs thus:

॥ ओं उपसंहारदर्शनान्नेति चेन्न क्षीरवद्धि ओं ॥

It was contended that Jiva, when he takes a job, is able to complete the same, so why not it be said that Jiva is the independent doer? It is answered here that Jiva is not so Tho' it looks like Jiva completing the same, it is not so strictly, it is only due to the desire of Vishnu, Jiva is able to do this.

Bhashya states:

नाहं कर्ता न कर्ता त्वं कर्ता ।
यस्तु सदा प्रभुः इत्यादेः ॥

Jiva is not the doer. Vishnu is the doer, always **प्रभुः समर्थः** = capable Person.

७. पाषण्डखण्डन व्यासस्तोत्रे—

कर्ता सत्यवतीपुत्रो विहर्ता मुनिमण्डले ।
राजसूयाय चाचार्यः सर्पयागस्य च प्रभुः ॥ १६ ॥

Satyavathi's son Sri Vedavayasa is residing among the galaxy of rishis and He is the Main Performer in Rajasuya Yaga and Sarpa Yaga and He is the **Prabhu** Master of all. Hence Sri Vedavyasa is Prabhu and Vishnu.

8. Under 'Sri Rama Kavacham' of Sri Vadiraja Swami, the 16th Verse runs as—

कुम्भकर्णादिनिर्भङ्गदम्भोळासमसायकः ।
जङ्घे तुङ्गेभदन्ताभजङ्घायुग्मोऽवतु **प्रभुः** ॥

9. Under 'Sri Krishna Stuti', the 22nd verse states:

रामः **प्रभू** रामभृत्या देवाः सर्वेऽपि वानराः ।
कृष्णः **प्रभुः** कृष्णभृत्या देवा धर्मात्मजादयः ॥ २२ ॥

॥ श्रीः ॥

३७. ईश्वरः—ओं ईश्वराय नमः ओं ॥

१. ईशनशीलत्वात् ईश्वरः ॥

Vishnu is the Ruler and Master of all and so He is called '**ईश्वरः**'.

२. ईशेभ्यो वरः इति=ईश्वरः ॥

ईशेभ्यः ब्रह्मरुद्र श्रीशेषादिभ्यः यतो भवान् ।
वरोऽत ईश्वराख्या ते मुख्या नान्यस्य कस्यचित् ॥

इति ब्रह्मवैवर्ते ॥

This authority is quoted by Srimad Acharya under Gita Bhashya under the sloka 4–6:

अजोऽपि सन्नव्ययात्मा भूतानां **ईश्वरोऽपि** सन् ।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ६ ॥
समर्थः ईशः इत्युक्तः तद्वरत्वात् त्वमीश्वरः ॥

Hence Vishnu is **ईश्वरः** ॥

In Bhagavatha Tatparya under 1–3–1, Srimad Acharya quotes from Moksha Dharma—

यत्किञ्चिदिह लोके वै देहबद्धं विशांपते ।
सर्वं पंचभिराविष्टं भूतैरीश्वरबुद्धिजैः ।
ईश्वरो हि महद्भूतं प्रभुर्नारायणो विराट् ।
भूतान्तरात्मा विज्ञेयः सगुणो निर्गुणोऽपि च ।
भूतप्रलयमव्यक्तं शुश्रूषुः नृपसत्तम इति ॥

Eswara is Prabhu and is called Narayana and is Independent. He is in the hearts of all creatures. He is with attributes and also without them [which means अप्राकृत गुणाः सन्ति, परंतु, न प्राकृतगुणाः इति].

Hence Vishnu is called ईश्वरः.

Vishnu is called 'ईश्वरः' because He is Supreme amongst those who bestow boon to others. Chaturmukha Brahma, Rudra, Mahalakshmi, Sesha and others are those who bestow boons to others. He is Supreme to them and bestower of boons to them also. Hence He is ईश्वरः.

३. समर्थ ईश इत्युक्तः तद्वरत्वात् त्वमीश्वरः इति ॥

Vishnu is called 'ईश्वरः' because He is the most capable Person with all capacities. By His boon and anugraha only, others became Masters.

4. Gita states 18-61 :

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

Eswara, Sri Vishnu is residing in the hearts of all. He is the dynamic force behind all activities in all Jivas.

5. Under the Sutra 2–1–26 :

॥ ओं देवादिवदपि लोके ओं ॥ २-१-२६ ॥

this name Vishnu as ईश्वर is well used.

न च कर्तुः ईश्वरस्य अदृष्टिविरोधः ॥

That He is not given in our perception is not an argument for the existence of the Lord who is the real doer and the cause of the soul's activity.

लोकेऽपि पिशाचादीनां तादृशो शक्तिः दृष्टा, किं ईश्वरस्य।

Even in the world, similar powers of being invisible, etc. have been observed to be possessed by spirits too, then it is no matter of wonder that the **Supreme Lord** ईश्वरः विष्णुः possesses such powers.

६. गीता १५-८—

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

ईश्वरः Vishnu विष्णुः यदा अवाप्नोति ; यदा उत्क्रामति च, when Lord Vishnu enters the body, the Jiva is able to operate on all indriyas. Similarly when ईश्वरः Vishnu goes out of the body, all the indriyas of the Jiva, lose all its power.

७. मुक्तानां च आश्रयः विष्णुः अधिकः अधिपतिस्तथा ।
तद्वशा ते सर्वे सर्वदैव स ईश्वरः इति परमश्रुतिः ॥

Vishnu is the support for the liberated souls. He surpasses them and and He is their food. All of them are under His Control. He is always the **Supreme Ruler**— ईश्वरः ॥

8. In Bhagavatha Tatparya, Srimad Acharya says under 1-4-4 from the authority of Brahmapurana :

" साम्यं ईश्वररूपेष्ट सर्वत्र तदधीनताम् ।
पश्यति ज्ञानसम्पत्त्या विनिद्रो यः सः योगवित् "

इति ब्राह्मे ॥

A devotee is called योगवित् provided he has knowledge about ईश्वरः and sees Him as

(i) the same, similar and identical in all Roopas/ Avatars and in all places.

(ii) In all places all are under His Control and are bound to Him.

That ईश्वरः is Vishnu.

9. Under Bhagavatha Tatparya, Srimad Acharya states under 2-9-1 as :

अशरीरस्य जीवस्य शरीरोत्पत्तिकारणम् ।
ईक्षरेच्छा प्राथमिका तां विना न हि किंचन ॥
द्वितीया प्रकृतिः प्रोक्ता तद्रूपा हि गुणात्रयः ॥

Jiva has no body. But he gets body by the desire of ईश्वरः विष्णुः. This is the first and foremost cause. The second one is प्रकृति or matter. By this, the three qualities of Satva, Raja, Tamo gunas are born.

Thus ends the Fourth Sloka

॥ श्रीकृष्णार्पणमस्तु ॥

|| श्रीः ||

३८. स्वयंभूः—ओं स्वयंभुवे नमः ओं ||

१. स्वयमेव भवति इति स्वयंभूः ||

Vishnu exists and is there of His own accord. His existence does not depend on anyone at any place, at any time and in any manner. Hence Vishnu is called 'Swayambhu'.

२. लोकस्य सु=शोभनं अयं=शुभरूपं पुमर्थं उद्दिश्य भवति इति=स्वयंभूः ||

The mangala roopa of Vishnu is there in order to bestow and bring mangala to the world. So Vishnu is known as 'Swayambhu'.

३. स्वयं स्वतन्त्रः एव भवति, न परतन्त्र इति=स्वयंभूः ||

He is independent only always, but never depends in any manner and so is called 'Swayambhu'.

४. स्वयमेव परानपेक्षो जगद्भावयति इति=स्वयंभूः ||

By Him who does not depend upon others, this Universe was created and is existing. So Vishnu is called 'Swayambhu'.

५. स्वयमेव स्वस्य भूराश्रय इति स्वयंभूः ||

Vishnu is the support for Himself, but none else. So He is known as 'Swayambhu'.

६. अन्येषामपि स्वयमेव आश्रयः इति स्वयंभूः ||

For all else, right from Goddess Mahalakshmi, Vishnu alone is the support, shelter and refuge and Vishnu is Swayambhu.

7. **To summarise :** Sri Vishnu is **स्वयंभूः** since

(a) He creates Himself of His own accord.
(b) He shines or glitters by Himself.
(c) He is above all entities.
(d) He takes His avatars by His Own Desire.
(e) He alone is independent.

८. कविर्मनीषी परिभूः स्वयम्भूः याथातथ्यतो अर्थान् व्यदधात् शाश्वतीभ्यः समाभ्यः ॥

This is the latter half of the eighth Mantra of the famous, tiny Isavasya Upanishad.

"सदा अनन्य आश्रयत्वात् च '**स्वयंभूः**' प्रवाहतः ॥

Srimad Acharya cites Varaha Purana to explain this name of Vishnu as '**स्वयंभूः**' which means always *not at all dependent* on anyone for anything. As a matter of fact it is the Converse. All depend upon Sri Vishnu—**स्वयंभू** for each and everything without exception.

॥ श्रीः ॥

३९. शंभुः—ओं शम्भवे नमः ओं ॥

१. शं सुखम्, तस्य भूराश्रयः=शम्भुः ॥

Happiness is under His support and discretion, so Vishnu is called 'Sambhu'.

२. शं सुखम्, अस्मात् प्राणिनां भवति इति=शम्भुः ॥

Happiness happens to all creatures by Him (Vishnu). So He is 'Sambhu'.

3. Narayana Upanishad states—

सहस्रशीर्षं देवं विश्वाक्षं विश्वशम्भुवम् ।

Bestower of happiness to the entire Universe.

४. श्री रंगनाथ अष्टोत्तरशतनाम स्तोत्रम्—

सुरवर्यः सुराध्यक्षः सुरराजानुजः प्रभुः ।
हरिर्हतारिः विश्वेशः शाश्वतः शम्भुः अव्ययः ॥ २ ॥

Oh ! Lord Ranganatha, Sri Vishnu ! You are—

(1) Best among the Devatas.
(2) the Master of all Devatas.
(3) the brother of Indra, as Vamana, Mahaprabhu, with all capacities and capabilities.
(4) Hari, and destroyer of all enemies.
(5) the Master of the Universe.
(6) the permanent entity.
(7) the bestower of happiness.
(8) never diminishing or decaying of any sort.

॥ श्रीः ॥

४०. आदित्यः—ओं आदित्याय नमः ओं ॥

१. आदित्यस्थत्वात् आदित्यः ॥

Vishnu is called 'Aditya' since He resides in the Sun.

Srimad Acharya states in Rig Bhashya :

"आदित्यस्थत्वात् सः आदित्यः आददानः प्रयाति वा" इति॥

२. आदिश्चासौ त्यश्चेति व्युत्पत्या सूर्यान्तर्गतरूपेण पृथिवीरसं गृह्णानो याति इति ॥

By remaining in the SUN, He draws all the essence of the world. Hence He is called 'Aditya'.

३. उपेन्द्ररूपेण अदिति पुत्रत्वात्=आदित्यः ॥

Vishnu took avatar by name 'Upendra' in the mother of Devata mother, Aditi. So He is called 'Aditya'.

४. 'अदिति' इति भूमिदेव्याः पतिः=आदित्यः ॥

Vishnu is the husband of 'Aditi' who is the Bhoomi Devi.

5. In the aphorism 1-2-1,

॥ ओं सर्वत्र प्रसिद्धोपदेशात् ओं ॥

it is proved that 'आदित्य' is Vishnu.

" तस्य एतस्य असौ आदित्यो रसः "

इत्यादिना आदित्यस्य प्रतीयते रसतः अब्रवीत् ॥

॥ ओं सर्वत्र प्रसिद्धोपदेशात् ओं ॥

In Aitareya Aranyaka it is spoken as "Of this, the Yonder Sun is the essence. Therefore, the SUN faces each and every man. The Sun is the soul of the moving and the stable ones".

6. In the Sutra 1-2-13

॥ ओं अन्तर उपपत्तेः ओं ॥

again this point of आदित्य is taken up and discussed. Hence

आदित्यशब्द मुख्य वाच्यः=श्रीविष्णुः इति सिद्धं ॥

7. गीता 10-21--

आदित्यानां अहं विष्णुः ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥

आदित्यानां अहं विष्णुः=Lord Krishna states that among 12 sons of Aditi Devi, He is Vishnu. It also means that He is present in all Adityas and protects them.

8. Under छान्दोग्य उपनिषत् 2-14-9, it is stated

उद्यन् हिंकारः, उदितः प्रस्तावः, मध्यंदिन उद्गीथः, अपराह्णः प्रतिहारः, तं यन्निधनमेतद् बृहत् आदित्ये प्रोतम् ॥

Rising of the Sun is — हिंकारः
Risen Sun is — प्रस्तावः
Afternoon Sun is — प्रतिहारः
Sunset is — निधनः

This बृहत् Saman is to be chanted to the God designated as 'आदित्यः' and present in the SUN.

The sabda आदित्यः stands for आदित्यनामा and आदित्यस्थ God. Hence Vishnu is called आदित्यः.

॥ श्रीः ॥

४१. पुष्कराक्षः—ओं पुष्कराक्षाय नमः ओं ॥

१. पुष्करं=कमलं, तद्वदक्षिणो यस्य सः पुष्कराक्षः ॥

Vishnu is having eyes like lotuses. Hence He is called "पुष्कराक्षः".

२. रलयोरभेदात् पुष्कलानि अक्षीणि यस्य इति=पुष्कराक्षः ॥

सहस्राक्षः सहस्रपात् इति श्रुतेः ॥

Having infinite eyes, Vishnu is called "पुष्कराक्षः".

३. पुष् पुष्टावित्यतः पुषं पुष्टिं करोति इति=पुष्करः ॥

न विद्यते क्षं नाशः यस्येत्यक्षः पुष्करश्चासौ अक्षश्चेति=पुष्कराक्षः ॥

Vishnu is the giver of strength and nourishment; but at the same time He is without any kind of destruction.

॥ श्रीः ॥

४२. महास्वनः—ओं महास्वनाय नमः ओं ॥

१. महान् गम्भीरः स्वनो ध्वनिः यस्य इति=महास्वनः ॥

Vishnu is having great majestic voice in Him and so He is called 'महास्वनः'.

२. महान् ऊर्जितः स्वनो वेदादिः प्रतिपादकत्वेन यस्य इति=महास्वनः ॥

Vishnu is having the Vedas the sabdas which would establish Him.

3. The authorities for this, are found in—

(१) सर्वे वेदाः यत्पदमामनन्ति ॥

(२) नामानि सर्वाणि यमाविशन्ति ॥

(३) यो देवानां नामधा एक एव ॥

४. महांश्चासौ असुश्चेति महाऽसुः वायुः तं, नयतीति=महास्वनः ॥

Vishnu is the accelerator of the great Mahan Sri Vayu and propels him.

5. **Vishnu is 'Mahaswana'** because

(i) He gives wealth to those who do not have wealth.

(ii) He has supreme names.

॥ श्रीः ॥

४३. अनादिनिधनः—

ओं अनादिनिधनाय नमः ओं ॥

१. न विद्येते अनादिनिधने यस्य सः=अनादिनिधनः ॥

There is no beginning or end (production or destruction) for Him. So He is called 'अनादिनिधनः'.

२. अनस्यः मुख्यप्राणस्य अनादिनिधने यस्मात् इति=अनादिनिधनः ॥

Vishnu is responsible for the production and destruction of Mukhyaprana. Therefore Vishnu is called 'अनादिनिधनः'.

३. अनं मुख्यप्राणं अनतीत्यनात् । एः कामस्य निधनं यस्मात्, रुद्रान्तर्यामि नृसिंहरूपादिति इनिधनः । अनाश्चासाविनिधन-श्चेति=अनादिनिधनः ॥

Vishnu makes Mukhya Prana to take breath conveniently and at the same time remain as Antaryami in the form of Lord Narasimha in Rudra and becomes responsible for the destruction of Manmatha (Kama).

४. नादः भगवद्विषयगानादिरूपो येषां अस्तीति नादिनः । तेषां निधनं यस्मात् सः नादिनिधनः । सः न भवति इति अनादि-निधनः इति ॥

For those devotees who sing in the subject matter relating to God, He does not bring death to them. Hence He is called 'अनादिनिधनः'.

5. **He has no birth or death in Him and hence He is called 'अनादिनिधनः'.**

॥ श्रीः ॥

४४. धाता—ओं धात्रे नमः ओं ॥

१. सामान्येन धारणपोषणकर्ता=धाता ॥

Vishnu is the support of the world and He is also the protector. So He is called 'Dhata'.

2. **Vishnu is called 'धाता'** because He is the Antaryami for Adisesha who bears the entire world on his one hood.

3. **In Gita 15–1,** the Verse runs thus :

ऊर्ध्वमूलं अधः शाखं अश्वत्थं प्राहुरव्ययम् ॥

World is अव्ययम् because it is not totally destroyed. In pattern, the same will be in each Kalpa.

धाता यथा पूर्वं अकल्पयत् ॥

God creates in each Kalpa as it was earlier.

4. Srimad Acharya tells in the benedictory verse of Isavasya Upanishad as :—

नित्यानित्य जगत् धात्रे नित्याय ज्ञानमूर्तये ।
पूर्णानन्दाय हरये सर्वयज्ञभुजे नमः ॥

Hari is the Controller and Support of all vastus in the Jagat which are eternal and non-eternal in nature.

॥ श्रीः ॥

४५. विधाता—ओं विधात्रे नमः ओं ॥

१. विः गरुडः धाता धारकः यस्येति=विधाता ॥

Vishnu is having the bird-king Garuda as His Chariot and is protecting it also.

२. वीनां विशिष्टानां मुक्तानां धारकत्वात्=विधाता ॥

Vishnu is the support or shelter for all Muktha Jeevas.

३. विशेषेण धाता=विधाता ॥ धाता विधाता परमोत सन्दृक् इति श्रुतिः ॥

Vishnu is the extra-ordinary and special support of all. Hence He is called 'विधाता'.

4. **Vishnu is called विधाता** because :—

(i) He is the Creator of actions as well as the result of those actions.

(ii) He is the support for Adisesha who supports the world and Hence Vishnu is the special support.

|| श्रीः ||

४६. धातुरुत्तमः—ओं धातुरुत्तमाय नमः ओं ॥

१. धातुः चतुर्मुखात् उत्तमः=धातुरुत्तमः ॥

Vishnu is superior to Chaturmukha Brahma. So He is called 'Dhaturuthama'.

२. धातुभिः तदुपलक्षित शब्दैः उक्ते शब्द्यते इति धातुरुत्। अतिशयेन धातुरुत्=धातुरुत्तमः ॥

Vishnu is called 'Dhaturuthama' since He is explained and spoken of by all sabdas in a splendid manner.

३. धातुभिः तत्प्रकृतिकाख्यातादिभी रौति व्यवहारतौति=धातुरुत्, हनुमान्, तेन तम्यते इष्यते इति=धातुरुत्तमः ॥

In the Grammar (Vyakarana Sastra), Dhatus are there —Verbal roots and Sri Hanuman desires Him by speaking with these rules of grammar. Hence Sri Vishnu is called 'Dhaturuthama'.

4. **Vishnu is 'ज्ञानस्वरूपी'—**
   having His body itself as 'Knowledge' and is also supreme in that and so He is known as '**धातुरुत्तमः**'.

5. **Vishnu is holding and supporting the world—** consisting of cause and effect and is supreme. So He is known as **धातुरुत्तमः**.

Thus ends the Fifth Sloka.

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

४७. अप्रमेयः—ओं अप्रमेयाय नमः ओं ॥

१. साकल्येन प्रमाण अविषयत्वात्=अप्रमेयः ॥

Vishnu cannot be reached completely by authorities and so He is called 'Aprameya'.

२. न विद्यन्ते प्रमातुं योग्याः परिच्छिन्ना गुणाः यस्य असौ= अप्रमेयः ॥

Vishnu is having qualities and attributes which cannot be capable of being counted by anyone. Hence He is 'Aprameya'.

३. प्रमित सर्वज्ञत्वेन न विद्यते प्रमेयं ज्ञातव्यं यस्य इति=अप्रमेयः ॥

Vishnu is called 'Aprameya' since nothing is new to be known to Him. He knows everything in complete.

Gita states 7-26—

वेदाहं समतीतानि वर्तमानानि चार्जुन।
भविष्याणि च भूतानि मां तु वेद न कश्चन॥

४. ज्ञातव्याश्चैव ध्यातव्याः गुणाः सर्वेऽपि अतः हरेः इत्युक्तेः ॥

Vishnu is possessing all qualities which are to be meditated upon for Moksha.

५. प्रकृष्टा मेया भक्तज्ञेया गुणाः यस्य, असौ प्रमेयः। अश्चासौ प्रमेयश्चेति=अप्रमेयः ॥

Vishnu is having in plenty the extra-ordinary qualities which are to be known by devotees. Those qualities are very superior and unique. So He is Aprameya.

६. प्रकृष्टा च सा मा च प्रमा लक्ष्मीः, ताम् इं विस्मयं यापयति इति =प्रमेयः । अश्वासौ प्रमेयश्चेति अप्रमेयः ॥

Goddess Lakshmi is supreme and great. For Her, Vishnu creates wonders. Hence He is called 'Aprameya'.

7. **Gita** states in 2–18—

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनः **अप्रमेयस्य** तस्मात् युध्यस्व भारत ॥

When explaining the relationship of God and Jiva and ectype and image, it was explained that God is eternal, the medium being the swaroopa body of the soul, which is also eternal. Then the next question will be about the '**सन्निधान**' or the passage. Suppose, God were to move away from the media, then the image cannot be formed. For this objection, the answer is given by the word '**अप्रमेयस्य**' in the verse. This means, that God is '**अप्रमेय**' which means that He is Everywhere, so wherever the media is there, there will be God. Hence there is no loss for **सन्निधानं** and the relationship of 'Bimba-Pratibimba' is maintained for ever.

॥ श्रीः ॥

४८. हृषीकेशः—ओं हृषीकेशाय नमः ओं ॥

१. हृषीकाणि इन्द्रियाणि, तेषां ईशत्वात्=हृषीकेशः ॥

Vishnu is the Master of all Indriyas (sense organs).

२. हृष् तुष्टावित्यतः भावे कप्रत्यये हृषः=हर्षः ॥

सः अस्य अस्ति इति हृषी ई रमा, सः ब्रह्मा च, ईकौ, तयोः ईशः ईकेशः । हृषी च असौ ईकेशश्च इति=हृषीकेशः

Vishnu is always happy. He is the Master and Lord for Goddess Lakshmi and Chaturmukha Brahma, and so He is called हृषीकेशः.

३. हृषिण ईकेशा रमा ब्रह्म रुद्र येन इति=हृषीकेशः ॥

Vishnu is the reason for the happiness of Goddess Mahalakshmi, Chaturmukha Brahma and Rudra. So He is called हृषीकेशः.

4. Vishnu is called 'हृषीकेशः' because—

(a) He is the Controller of all Indriyas.

(b) He is the driving force for all Indriyas.

(c) He is having the rays of Surya and Chandra which bring happiness to the world.

(d) He is having happiness, welfare and all wealth.

(e) He is having limbs which will give and bestow happiness to all.

(f) In the Yaga known as 'Soma Yagya' He takes the water and milk offered there in order to bring happiness to the Devatas.

(g) He is the Controller of the happiness of Goddess Mahalakshmi.

(h) Remaining in the Sun, Moon and Fire, He bestows happiness to the entire world.

(i) Remaining in the Sun, Moon and Fire, He develops and enlarges the world.

(j) He is having the avatars which give happiness like Rama, Krishna and so on.

(k) He is full with happiness/ananda.

(l) He is the Master for Sri Vayu Bhagawan.

5. 'हृषीकेश' is the important name—

by which Lord Krishna is addressed by Arjuna, several times. Each and every time, when Arjuna addresses so, there will be a very significant meaning. One example is given here from the 11th अध्यायः Verse 36. These verses 36 to 46 will bestow all auspicious things to the readers with devotion. They will see that all the hurdles are cleared off. There will not be any troubles from devils, asuras.

स्थाने हृषीकेश तव प्रकीर्त्या
जगत् प्रहृष्यति अनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसंघाः ॥ ३६ ॥

Oh ! Krishna, Controller of all Indriyas and motivator of all indriyas, the world enjoys by singing your glories. They continue to be in love with You.

This humble author wishes and prays to that great हृषीकेश, that all auspicious things should be bestowed to the readers of this book and all troubles should be cleared off by His Grace. Hence this Verse about हृषीकेश is selected in particular.

६. कृष्णः कृतज्ञो गोविन्दो हृषीकेशोऽघनाशनः ।
विष्णुः जिष्णुः जितारिश्च सज्जनप्रिय ईश्वरः ॥ ५ ॥

This is from श्री रंगनाथ अष्टोत्तरशतनामस्तोत्रम् ॥

7. Srimad Acharya states in his "कृष्णामृतमहार्णवः" Verse 118 as:

स्मर्यतां तु हृषीकेशो हृषीकेषु दृढेषु च ।
अदृढेषु हृषीकेषु हृषीकेशं स्मरन्ति के ॥ ११८ ॥

One would do well to train the body as well as all the senses, for one's welfare, while they are still young lest regret should befall them later on.

One better remember the Lord Sri Hrishikesha when the senses are still sound. When they wear out, how will they remember the Lord Hrishikesa?

This is the finest advice by Srimad Acharya to remember and adopt always by all to attain eternal liberation.

8. **Again Srimad Acharya** declares in Sri Krishnamrutha Maharnava in the Verse 21.

धर्मार्थकाममोक्षाणां नान्योपायस्तु विद्यते ।

सत्यं ब्रवीमि देवेश हृषीकेशार्चनादृते ॥ २१ ॥

What a lovely poem by a glorious Acharya! This Verse proclaims that without adoration or worship to **हृषीकेशः** devotedly, one cannot think of Dharma, Artha, Kama and final release—Moksha. That Hrushikesa is the Master of Devatas.

9. **Again in कृष्णामृत महार्णवः** in the Verse 182, it is stated:

भक्त्या ग्राह्यो हृषीकेशो न धनैर्धरणीसुराः ।

भक्त्या संपूजितो विष्णुः फलं धत्ते समीहितम् ॥ १८२ ॥

हृषीकेशः is to be approached by sincere and unblemished devotion, not by wealth or others. If worship is done by devotion, then Vishnu bestows all the fruits upto Moksha.

Here, Paramatma by nature is invisible. So how is it possible to have His vision? This is indicated by the glorious name of the Lord Vishnu as '**हृषीकेशः**'. He is the

Master and Controller of Indriyas and their presiding deities. So it is possible for Him to do so.

अव्यक्तस्वभावस्य अपरोक्षज्ञानं च इन्द्रियनियामकेन प्रसन्नेन भगवता एव इति अभिप्रायेणापि 'हृषीकेशः' इति उक्तम् ॥

10. Gita 2-10 :

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

Krishna, Who is the Master of all Indriyas, laughed and smiled at the position of Arjuna when he sat flat without any activities of his Indriyas. The smile of हृषीकेशः has very large philosophical significance. This has brought out actual Gita teaching from 2-11 onwards. This Master of Indriyas only can teach about the Control and proper use of them. Since He is हृषीकेशः He is eligible to preach, teach Gita, and all others should try to act and follow; but cannot teach like Him. This is brought out by the sabda हृषीकेशः.

॥ श्रीः ॥

४९. पद्मनाभः—ओं पद्मनाभाय नमः ओं ॥

१. जगत् कारणं पद्मं नाभौ यस्य सः=पद्मनाभः ॥

Vishnu is having the lotus in the navel which is responsible for the creation of the world.

२. पदोर्मा यस्यासौ पद्मः नाभे राज्ञोऽयं वृषभरूपेणेति नाभः ॥

Vishnu is all wealth in His leg. He took avatar as the son of Nabhiraja.

३. न विद्यते अभा अप्रकाशो यस्येति वा नाभः पद्मश्चासौ नाभश्चेति =पद्मनाभः ॥

Vishnu is having Goddess Mahalakshmi in His leg. He is not without lustre. ?

४. पद्मं नयति इति पद्मनः सूर्यः तस्याभेवाभा यस्य इति= पद्मनाभः ॥

Vishnu is having lustre in Him which will make the lotus to sprout out, like what the Sun does.

५. हृषीकेश सुकेश परेश विवन्दे
शरणेश कलेश बलेश सुखेश ।
पद्मनाभ शुभोद्भव वन्दे
संभृतलोकभराभरभूरे ॥
(द्वादशस्तोत्रम् ५-७)

६. श्रीपद्मनाभ पद्मेश पद्मजेशेन्द्रवन्दित ।
पद्ममालिन् पद्मनेत्र पद्माभयदरारिभृत् ॥

७. पद्मपाणे पद्मपाद सर्वहृत्पद्मसंस्थिता ।
त्वत्पादपद्मयुगलं प्रणमाम्यतिसुन्दरम् ॥

8. For the benefit of devotees, it is furnished here from 'Aranya Parva' the dialogue between Sri Krishna and Arjuna, when the Lord Himself gives the list of His twelve names. If a devotee reads the same three times a day, he would get virtue equivalent to doing one thousand Chandrayana, one hundred Kanyadana (marriages) and one thousand Aswamedha Yaga. I wish that the readers of this book should obtain all these virtues and so it is repeated here; which should be read again and again.

प्रथमं तु हरिं वन्दे द्वितीयं केशवं तथा ।
तृतीयं पद्मनाभं सु चतुर्थं वामनं तथा ॥ १ ॥

पंचमं वेदगर्भश्च षष्ठं तु मधुसूदनम् ।
सप्तमं वासुदेवं च वाराहं चाष्टमं तथा ॥ २ ॥
नवमं पुण्डरीकाक्षं दशमं तु जनार्दनम्
कृष्णं एकादशं प्रोक्तं द्वादशं श्रीधरं तथा ॥ ३ ॥
एतत् द्वादशनामानि मया प्रोक्तानि फल्गुन ।
कालत्रये पठेद्यस्तु तस्य पुण्यफलं शृणु ।
चान्द्रायण सहस्रस्य कन्यादानशतस्य च ।
अश्वमेधसहस्रस्य फलमाप्नोति मानवः ॥

9. **पद्मं नाभौ यस्येति पद्मनाभः**—Vishnu is called Padmanabha, since in His navel divine Lotus flower is there or His navel is like divine Lotus flower.

॥ श्रीः ॥

५०. अमरप्रभुः—ओं अमरप्रभवे नमः ओं ॥

1. **न म्रियन्ते इति अमराः = मुक्ताः तेषां ईश्वरत्वात् अमरप्रभुः ।** Devatas or the released souls are called 'Mukthas'. Vishnu is the Master of such released souls. Hence He is called 'Amara Prabhu'.

2. In Anuvyakhyana, Srimad Acharya states in the first Adhikarana as :

अज्ञानां ज्ञानदो विष्णुः ज्ञानिनां मोक्षदश्च सः ।
आनन्ददश्च मुक्तानां स एवैको जनार्दनः ॥

Vishnu is the bestower of knowledge to the ignorant. Vishnu is the bestower of aparoksha gyana to the satvic souls. For them, who had bimbaroopa darshana, He is the bestower of Moksha. For those who are in Moksha, He alone is the giver of happiness.

This shows that Vishnu is the 'अमरप्रभुः' since, even in Moksha, a muktha cannot command or demand as a right, happiness but it should be given only by Vishnu, the great.

३. प्रकर्षेण भवतीति प्रभुः । अमरश्चासौ प्रभुश्चेत्यमरप्रभुः ॥

Vishnu exists in a splendid and unique manner, that is, as an Independent Entity. Hence He is called Prabhu. He is also अमर—that is always existing. There is no kind of any type of destruction to Him at all. Hence Vishnu is 'अमरप्रभुः' in the important sense and none can have such qualities as He has.

४. अस्य विष्णोः मा ज्ञानं येषां ते ।
अमाः तान् राजयति इति=अमरप्रभुः ॥

Those who have knowledge about Vishnu as per their capacity are called 'Amah'. For them, Vishnu is the King, and hence He is called अमरप्रभुः.

५. वेद्यते मा मितिः यस्य सः तदमम् ।
अमं रं रमणं यस्य इति=अमरप्रभुः ॥

One whose limits or boundaries cannot be grasped fully by anybody. He is the King in all. Hence He is called अमरप्रभुः.

६. गत्यर्थादमतेः भावेऽपि अमं ज्ञानं राति ददाति इति अमरः ॥

Vishnu is the bestower of Knowledge and is having the capacity which none can have, and so, He is called अमरप्रभुः ॥

७. ॥ ओं स्थितिमाह दर्शयतश्चैवं प्रत्यक्षानुमाने ओं ॥ (४.४.२)

In the aphorism—

Srimad Acharya states in the Bhashya :

हरेः उपासना चात्र सदैव सुखरूपिणी ।
न तु साधनभूता सा सिद्धिरेवात्र सा यतः ।। इति

The Mukthas also constantly and always do meditation of Sri Hari—Sri Vishnu at the Moksha. They are done not as a means to attain the result since they are already with maximum fruit, but these meditations or prayers are done as a natural phenomenon. Hence the Supremacy or प्रभुत्व of Vishnu for Mukthas also, is ever retained and maintained.

|| श्रीः ||

५१. विश्वकर्मा—ओं विश्वकर्मणे नमः ओं ॥

१. विना=गरुडेन शुदति=गच्छति इति=विशुः
न विद्यते कर्मबन्धकं यस्य इति=अकर्मा
न विद्यते कर्मक्लिष्टं यस्य इति=अकर्मा
विशुश्चासौ अकर्मा च इति=विश्वकर्मा

Vishnu goes with Garuda and has no agonies at all.

Vishnu drives on Garuda and has no connection with Karma bandha at all.

२. विश्वं कर्म यस्मात् इति=विश्वकर्मा ॥

Vishnu is the cause or reaction for all activities or actions.

Srimad Acharya states in his glorious Dwadasa Stotra 1–5 :

सर्वकर्ता न क्रियते, तन्नमामि रमापतिं ॥ ९ ॥

This सर्वकर्ता and विश्वकर्ता are one and the same.

सर्वं भगवान् सृजति इति=सर्वकर्ता=विश्वकर्ता ।

Sri Hari, Bhagavan creates all. Hence He is **विश्वकर्ता.**

सर्वं भगवान् उत्कुरुते (संहरति) इति=सर्वकर्ता=विश्वकर्ता ।

Sri Hari, Bhagavan destroys all. Hence He is **विश्वकर्ता.**

सर्वं भगवान् उपकुरुते अनुगृह्णाति, इति=विश्वकर्ता ।

Sri Hari, Bhagavan does anugraha and help to all. Hence He is **विश्वकर्ता.**

सर्वं भगवान् उपस्कुरुते=भूषयति इति=विश्वकर्ता ।

Sri Hari Bhagavan sees that everything is made with attraction. Hence He is **विश्वकर्ता.**

सर्वं भगवान् परिष्करोति=सम्यक् करोति इति=विश्वकर्ता ।

Sri Hari Bhagavan does everything in a very good manner. Hence He is **विश्वकर्ता.**

सर्वं भगवान् आकुरुते आह्वयति=गम्यत्वात् ॥ इति विश्वकर्ता ।

Sri Hari Bhagawan attracts all. Hence He is **विश्वकर्ता.**

सर्वं दुष्टलोकं उदाकुरुते निन्दां करोति ।

Sri Hari Bhagavan criticises all the wicked. Hence He is **विश्वकर्ता.**

सर्वं दुष्टलोकं अपकरोति अपकारं करोति ।

Sri Hari Bhagawan does damage to all the wicked. Hence He is **विश्वकर्ता.**

सर्वं सज्जनसंघं उपकुरुते ।

He makes the connection with all satvic souls and so He is **विश्वकर्ता.**

सर्वं प्रपंचं अधिकुरुते सहते जयति, तस्मात् विश्वकर्ता ।

Sri Hari bears all the Universe. He wins over all the worlds. Hence He is **विश्वकर्ता.**

॥ श्रीः ॥

५२. मनुः—ओं मनवे नमः ओं ॥

१. अवबोधरूपत्वात्=मनुः ॥

मनुरेषोऽवबोधत्वात् मन्वन्तस्थो जनार्दनः ।
स ह्याचारानुवाचेश प्रेरयन् मनुमानसम् ॥ इति पाद्मे ।

Vishnu is 'Knowledge roopi' and so He is called 'Manu'.

२. मननात् मनुः ॥

Vishnu is called 'Manu' because He meditates and thinks on all.

३. मन्तृत्वाद् मनुः ॥

Vishnu is called 'Manu'. He is the person who thinks or rationalizes all.

" नान्योऽतोऽस्ति मन्ता " इत्यादि श्रुतेः ॥

॥ श्रीः ॥

५३. त्वष्टा—ओं त्वष्ट्रे नमः ओं ॥

१. त्वष्टा=दीप्तः ॥

Vishnu is always glittering and shining. Hence He is called 'त्वष्टा'.

2. Vishnu is called त्वष्टा—

because :—(i) He is the destroyer of everything.
(ii) He is the Person to divide the Earth.

३. त्वक्षते तनू करोति इति त्वष्टा ॥

Vishnu makes everything soft and thin. Hence He is called त्वष्टा.

४. प्रळये सर्वभूततनूकरणात् त्वष्टा ॥

At the time of Mahapralaya, He makes everything very small and negligible, Hence He is called **त्वष्टा.**

त्वष्टा तेजस्त्वतो विष्णुर्बलत्वात् वा समीरितः ॥

5. In the Sutra

॥ ओं अन्तस्तद्धर्मोपदेशात् ओं ॥१-१-२० ॥

it is proved that the names Indra, Chandra, **त्वष्टा,** etc., denote only Vishnu.

॥ श्रीः ॥

५४. स्थविष्ठः—ओं स्थविष्ठाय नमः ओं ॥

१. स्थविष्ठः=अत्यन्तस्थूलः ॥

Vishnu is called **स्थविष्ठः** because He is too stout and big. **अतिशयेन स्थूलः=स्थविष्ठः इति ॥**

२. अतिशयेन स्थूलः=स्थविष्ठः ॥

Vishnu is called **स्थविष्ठः** because He is wonderfully and to the dismay of all, stout.

3. In Dwadasa stotra 1–6

पीनवृत्ता जगद्रक्षा केवलोद्योगिनोऽनिशम् ॥

पीनवृत्ताः means **स्थौल्येन विद्यमानाः**—which means existing with all muscles and stoutness. Even this, none can imagine, in respect of Hari's sholders.

॥ श्रीः ॥

५५. स्थविरः—ओं स्थविराय नमः ओं ॥

१. पुराणः=स्थविरः ॥

त्वेषं ह्यस्य स्थविरस्य नमा इति श्रुतेः ॥

Vishnu has surpassed all the ages. He is ancient.

२. स्थविरः=वृद्धः ॥

(प्रवयाः स्थविरो वृद्धः इति अमरोक्तेः)

Old in age, knowledge and in everything. This means that none existed earlier to Him.

३. स्थिरः=ध्रुवः ॥

which means 'surely' or 'definitely'. अविनाशी=ध्रुवः which means 'non-destruction'.

स्थविरत्वेन विनाशप्राप्तौ ध्रुवत्वेन स्थविरः विशेष्यते ॥

There is no destruction at all of any kind to Him, due to ancient nature. This is certain and definite. He is always 'indestructible'. [स्थविरोध्रुवः is taken as one name.]

॥ श्रीः ॥

५६. ध्रुवः—ओं ध्रुवाय नमः ओं ॥

१. स्थिरः=ध्रुवः—ध्रुवः स्थैर्यः इत्यतः ध्रुवः=स्थिरः ॥

Vishnu is called 'ध्रुवः' because He is the steady one.

२. अविनाशी ध्रुवः

Vishnu is called 'ध्रुवः' because He is indestructible.

3. In Kataka Upanishad 10th Mantra, Yamadharmaraja says to the sacred brahmin Nachiketas that he knows about the Brahman, whom he had asked. He did not tell him only to test him regarding his stability.

जानाम्यहं शेवधिरित्यनित्यं

नह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ।

अनित्यं=अः Vishnu is the eternal Entity.

शेवधिः इति=Vishnu is the 'Ananda Nidhi'.

ध्रुवंतत्=Eternal Vastu is the Paramatma.

End of the Sixth Sloka.

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

५७. अग्राह्यः—ओं अग्राह्याय नमः ओं ॥

१. साकल्येन ग्राह्यो न भवतीति=अग्राह्यः ॥

Vishnu cannot be understood or grasped fully. Hence He is called 'अग्राह्यः'.

२. सर्वस्यापि गृहीतत्वेन, न विद्यते ग्राह्यं यस्येति=अग्राह्यः ॥

Since Vishnu has grasped all and nothing is left which is not taken by Him, He is called 'अग्राह्यः'.

३. ग्रह उपादाने । ग्राह्यो न भवतीत्यग्राह्यः ॥

Vishnu cannot be attained by easy methods. So He is called 'अग्राह्यः'. Great sadhanas for several births have to be done and the desire of Vishnu is the paramount consideration.

४. 'अह' व्याप्यौ इत्यतः व्यत् ॥

आह्यो गुणैः व्यापनीय अग्रश्चासौ अह्यश्चेति अग्राह्यः ।

Vishnu is full and plenty with auspicious qualities.

५. इन्द्रियैः ग्रहीतुं अशक्यत्वात् अग्राह्यः ॥

Vishnu cannot be grasped by eye and other external organs. So He is called अग्राह्यः।

"न चक्षुषा गृह्यते नापि वाचा।"

६. ग्राह्यजीवादिविलक्षणत्वात्=अग्राह्यः ॥

Since Vishnu is distinct and different from those which are to be grasped like Jiva etc. He is called 'अग्राह्यः'.

7. Gita states: 2–29:

आश्चर्यवत् पश्यति कश्चिदेनं
आश्चर्यवत् वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥

Krishna explains that none has known Him fully. Hence Vishnu is called 'अग्राह्यः'.

The sabdas which are in the swaroopa of Vishnu which are **अप्राकृत** can only explain Him fully. Those sabdas are not acceptable to anyone other than Him. So none can know Him fully including His own wife Goddess Mahalakshmi.

8. **Vishnu cannot be understood** or known fully by anyone. A few of the authorities—

(i) Taittireeya Upanishad :

"यतो वाचो निवर्तन्ते अप्राप्य मनसा सह"

(ii) Gita—Vibhuthi Adhyaya 10, Verse 15 :

स्वयमेव आत्मना आत्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

Arjuna submits to Krishna, that He Himself is the only one who has known Him fully, but none others.

(iii) Bhagavatha Tatparya Nirnaya :

वेदो वदन्नपि हरिं, न सम्यक् वक्ति केशवं ॥

Tho' Vedas are the only means to know Vishnu, still they do not fully explain Him.

॥ श्रीः ॥

५८. शाश्वतः—ओं शाश्वताय नमः ओं ॥

१. शाश्वतः=सदा एकरूपः ॥ (गीताभाष्यम् २-२०)

Vishnu is called 'शाश्वतः' because His one Roopa which is steady and constant takes many many avatars and forms as per His desire and discretion.

अजः नित्यः शाश्वतोऽयं पुराणः ।
न हन्यते हन्यमाने शरीरे ॥ १० ॥

२. शश्वदेक प्रकारः=शाश्वतः ॥

Vishnu is always without any material transformation or change. He is unique and constant.

The Sruti states :—'शाश्वतं शिवमच्युतम्'

अल्पशक्तिः असार्वज्ञं पारतन्त्र्यमपूर्णता ।
उपजीवकत्वं जीवत्वमीशत्वं तद्विपर्ययः ।
स्वाभाविकं तयोरेतन्नान्यथा स्यात् कदाचन ।
वदन्ति शाश्वतावेतावत एव महाजनाः ॥

इति महाविष्णुपुराणे ॥

3. There is no growth, increase, decrease of any kind to Vishnu. If such things are exhibited in the avatars, it is only to mislead the wicked souls. For example, in the Mahabharatha Tatparya Nirnaya, we find the following verse in the fourth Adhyaya, as the first one, while explaining the growth of the four sons of King Dasaratha.

अथाभ्यवर्धंश्चतुराः कुमाराः
नृपस्य गेहे पुरुषोत्तमाद्याः ।
नित्यप्रवृद्धस्य च तस्य वृद्धिः
अपेक्ष्य लोकस्य हि मन्ददृष्टिम् ॥ १ ॥

Rama, Lakshmana, Bharatha, Shatrughna—all the four grew up. But in the case of Purushothama—Ramachandra it is not so *de facto*, but only to mislead the wicked and from the standpoint of ordinary persons in the world, who are basically ignorant in sastras.

4. **In Mahabharata Tatparya Nirnaya** Bhava Sangraha, Sri Mantralaya Mahaprabhu, in the fourth verse states :

यद्वृद्धिर्जनमोहिनी मुदमिता यद्दर्शनात्सज्जनाः ॥

Like any other child Sri Ramachandra showed Himself to be growing day after day. But this is all merely to mislead the wicked souls. His very sight filled with joy in the hearts of satvic souls.

5. **शाश्वतः सदा एकरूपः**=which means Sri Vishnu is only one who takes all Avatars and Roopas. This also means that all Roopas are in one only, but it manifests as per His desires at the appropriate times in various forms.

6. **Bhagavat Gita states** in 2–20, latter half:

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥

शाश्वतः Always will be steady and constant without any modification (when applied to Jiva it is due to pratibimba as far as the soul aspect is concerned).

7. **Bhagavatha Tatparya Nirnaya** 1–3–1 Srimad Acharya quotes from Mahavaraha to show that all the bodies of Paramatma are eternal and permanent.

"सर्वे नित्याः **शाश्वताश्च** देहास्तस्य परात्मनः ।
हानोपादानरहिता नैव प्रकृतिजाः क्वचित् ॥
परमानन्द सन्दोहा ज्ञानमात्राश्च सर्वशः
सर्वे सर्वगुणैः पूर्णाः सर्वे भेदविवर्जिताः ॥"

All the bodies of Paramatma are permanent and eternal. They have no shortcomings at all. They have no need for anything at all. They have no nexus at all with matter. They are of great ananda and knowledge always. All the qualities are equal and are complete and they have no difference between them.

Under **छान्दोग्योपनिषत्** in mantra 6–2–2 **आसीत् एकमेव अद्वितीयम्** while explaining the sabda **अद्वितीयम्** Srimad Acharya states in Bhashya as **अद्वितीयम्=समाभ्यधिकहीनम्** which means none equal or above Him.

एकमेवाद्वितीयं तत् समाभ्यधिकवर्जनात ।
स्वगतानां च भेदानां अभावात् ब्रह्म शाश्वतम् ॥

Brahma is **एकमेव अद्वितीयम्** which means :—

(i) He is the only one important entity and all others are subordinate to Him.

(ii) There is none equal to Him.

(iii) Admittedly there cannot be anyone above Him.

(iv) There is no difference in Him with regard to His attributes, avatars, roopas, qualities, actions, limbs.

That Brahman is permanent and the characteristics in Him are also permanent and eternal. Hence Vishnu is called **शाश्वतः ।**

॥ श्रीः ॥

५९. कृष्णः—ओं कृष्णाय नमः ओं ॥

१. नियमनादिना सकललोककर्षणात्=कृष्णः ॥

Vishnu is controlling the entire world and at the same time, He attracts them towards Him and so He is called 'KRISHNA'.

2. Mahakoorma Purana states :—

"यतः कर्षसि देवेश नियम्य सकलं जगत् ।
अतो वदन्ति मुनयः कृष्णं त्वां ब्रह्मवादिनः" इति ॥

३. सदानन्दात्मकत्वात्=कृष्णः ॥

Vishnu is called 'Krishna' because He is always with ananda.

"कृषिर्भूवाचकः शब्दो णश्च निर्वृत्तिवाचकः ।
तयोरैक्यं परं ब्रह्म कृष्णः इति अभिधीयते ॥"

इति व्यासवचनात् ॥

४. दैत्यान् तमः प्रति कर्षति इति=कृष्णः ॥

Vishnu sends the devils towards tamas. So He is called 'Krishna'.

५. कृष्णवर्णो वा कृष्णः=इति ख्यातः ॥

Because Vishnu is of the colour of blackness, He is called 'Krishna'.

६. स्मरणादेव कृष्णस्य पापसङ्घातपञ्जरः ।
शतधा भेदमायाति गिरिर्वज्रहतो यथा ॥

The case of accumulated sin is cut asunder by the remembrance of Lord *Sri Krishna's* name, just as the

mountain is reduced to pieces by the assault of the thunder-bolt.

७. कृष्णे रताः कृष्णं अनुस्मरन्ति
तद्भाविताास्तद्गतमानसाश्च ।
भिन्नेऽपि देहे प्रविशन्ति कृष्णं
हविः यथा मन्त्रहुतं हुताशे ॥

Those devotees, who have dedicated themselves to the attainment with Lord Sri Krishna, who ever remember Him, whose minds are filled only with His thoughts, when they leave the body they enter into the Lord Sri Vishnu, like the sanctified oblation enters into the fire.

८. श्रीमद्भागवतम्—कुन्तीस्तुतिः १–८–२४—
कृष्णाय वासुदेवाय देवकीनन्दनाय च ।
नन्दगोपकुमाराय गोविन्दाय नमो नमः ॥ २४ ॥

9. **In Aditya Puranam**—Third Adhyaya 30th and 31st Verses run thus—

कृष्णापतिं कृष्णगुरुं कृष्णामित्रमभीष्टदम् ।
कृष्णात्मकं कृष्णसखं श्रीनिवासं भजेऽनिशम् ॥
कृष्णाऽहिमर्दनं गोपैः कृष्णोपवनलोलुपम् ।
कृष्णातातं महोत्कृष्टं श्रीनिवासं भजेऽनिशम् ॥

These two Verses beautifully explain about Lord Krishna in the very sabda Krishna.

(१) **कृष्णापतिं** = Husband of Satyabhama is Lord Krishna.

(२) **कृष्णगुरुं**=Guru for Bhishma, indirectly for Arjuna. In **भारत** is told, **कृष्णा सत्या भीमपार्थौ कृष्ण इत्युक्ते हि भारते ॥** All these four are called as 'Krishna'.

(३) कृष्णामित्रमभीष्टदम्=Friend or helper of Draupadi and saved her in the Sabha by giving infinite clothes.

(४) कृष्णात्मकं=He Himself is Krishna when He took avatar as Vedavyasa in the Kula of sage Vasista.

(५) कृष्णसखं=Friend of Arjuna.

(६) कृष्णाऽहिमर्दनं गोपैः=Krishna almost powdered the snake Kalinga and saved the gopikas and others.

(७) कृष्णो पवनलोलुपम्—यमुनोपवने=in the forest of Yamuna He played.

(८) कृष्णातातं=Father of Krishnaveni, that Srinivasa, always I pray.

10. In Srimad Bhagavatham, in the story connected to the sons of Kubera, who were released by Krishna, out of the curse of Narada, the Verses go like this—

कृष्णस्तु गृहकृत्येषु व्यग्रायां मातरि प्रभुः ।
अद्राक्षीत् अर्जुनौ पूर्वं गुह्यकौ धनदात्मजौ ॥

(i) While Mother Yasoda was engrossed in the household duties, the Master of all—Prabhu Lord Krishna noticed the two Arjuna trees.

(ii) After redemption, the two sons of Kubera praised Lord Krishna as—

कृष्ण कृष्ण महायोगिन् त्वमाद्यः पुरुषः परः ।
व्यक्ताव्यक्तमिदं विश्वं रूपं ते ब्राह्मणा विदुः ॥

Lord Krishna! Krishna! You are the greatest yogi, You are the first Supreme Person. The world which is visible and that not visible are all pervaded by You which the learned knows.

॥ श्रीः ॥

६०. लोहिताक्षः—ओं लोहिताक्षाय नमः ओं ॥

१. लोहिते रक्ते स्वभावात् सलक्षणे=लोहिताक्षः ॥

Vishnu is having eyes reddish in colour by nature and so Hari is called 'लोहिताक्षः'।

२. हिरण्यकशिप्वादिशत्रुषु कोपाद्वा रक्ते अक्षिणी यस्य सः= लोहिताक्षः ॥

Because of His anger with Devil Hiranyakasipu and others and having eyes red in colour due to that, Vishnu is called 'लोहिताक्षः'।

3. Sruti also states :

"सा मा वृषभो लोहिताक्षः" इति ॥

४. 'अक्ष' शब्दस्य चक्रेऽपि प्रवृत्ते; प्रदीप्तचक्र इति तद्वान्= लोहिताक्षः ॥

Vishnu is having the glittering Chakra with Him. So He is called लोहिताक्षः।

॥ श्रीः ॥

६१. प्रतर्दनः—ओं प्रतर्दनाय नमः ओं ॥

१. प्रतर्दनः=शत्रुसिंहकः ॥

Vishnu is the one who gives hindrances to the enemies.

२. संहारकाले सर्वं प्रतर्दयति हिनस्तीति=प्रतर्दनः ॥

At the time of pralaya, Vishnu destroys everything without any exception and so He is called 'प्रतर्दनः'.

३. दैत्यान् प्रतर्दयति खण्डयतीति=प्रतर्दनः ।।

Vishnu is defeating or punishing the daityas. So He is called 'प्रतर्दनः'.

।। श्रीः ।।

६२. प्रभूतः—ओं प्रभूताय नमः ओं ।।

१. सर्वगुणपूर्णत्वात्=प्रभूतः ।।

Vishnu is called 'प्रभूतः' because He is full of all auspicious qualities.

२. व्याप्तत्वात्=प्रभूतः ।।

Vishnu is called 'प्रभूतः' because He is all-pervasive and is everywhere.

३. प्रकर्षेण भवतीति प्रभुः ।।

ऊ तन्तु सन्ताने द्रौपद्यर्थे यस्मात् सः प्रभूतः ।।

Vishnu is known as 'प्रभूतः' because, for the sake of His devotee Draupadi, He gave lot of clothes instantaneously.

४. प्रकृष्टानि भूतानि आकाशादीनि यस्मात् इति=प्रभूतः ।

Vishnu is 'प्रभूतः' because He is responsible for the creation of sky, water, earth the Panchabhootas.

आत्मनः आकाशः संभूतः इति श्रुतेः ।।

५. प्रभुः ऊतः च=प्रभूतः ।।

Vishnu is the Master of all and full of auspicious qualities. Hence He is प्रभूतः ।

६. प्रकर्षेण भवति इति प्रभुः ।।

स च असौ गुणैरूतो व्याप्तश्चेति=प्रभूतः ।।

He exists with all glories and with all infinite auspicious qualities. So Vishnu is प्रभूतः.

|| श्रीः ||

६३. त्रिककुद्धाम—ओं त्रिककुद्धाम्ने नमः ओं ॥

१. तिस्रः ककुभः धाम गृहं यस्य तत्=त्रिककुद्धाम ॥

Vishnu is having the main abodes known as Ananthasana, Swethadweepa, Vaikunta. Hence He is called 'त्रिककुद्धामः'.

अनन्तासनवैकुण्ठनारायणपुराणि तु ।
त्रीणि धामानि वै विष्णोरास्त्रिलोक्या बहिरेव हि ॥

इति ब्रह्माण्डे ॥

२. त्रिककुद्धामेति पाठे, तथैवासं विककुदो वाराहं रूपं आस्थितः ॥

Vishnu is called as त्रिककुद्धाम because, in the avatar of Varaha, He had three Knots on His head in the jata.

त्रिककुत्तेन विख्यातः शरीरस्य प्रभावनादिति मोक्षधर्मोक्तेः, त्रयः ककुदः वराहावतारे भुजद्वयं कन्दमूलं च इति यस्य तत्तथा इत्यर्थः ॥

३. ऊर्ध्वाधोमध्यभागेन तिसृणां ककुभा धाम=त्रिककुद्धाम ॥

Shoulders, nose and navel are the three unique parts and shining with the same, is Vishnu.

४. त्रयः ककुदः वराहावतारे भुजद्वयं कन्दमूलं चेति यस्य तत्तथेत्यर्थः ॥

Vishnu is called त्रिककुद्धाम because in that avatar, He had two shoulders and another sign the third one, to call Him by that name.

|| श्रीः ||

६४. पवित्रं—ओं पवित्राय नमः ओं ॥

१. पुनाति इति=पवित्रम् ॥

पुनाति पूयते अनेन इति पवित्रम् ॥

Vishnu is cleaning the sin of His devotees and so He is called 'पवित्रं'.

२. पवित्रं चक्रं अस्य अस्तीति=पवित्रः ॥

पवित्रं चरणं चक्रं लोकद्वारं सुदर्शनम् ।
पर्यायवाचका ह्येते चक्रस्य परमात्मनः ॥

इति श्री पंचरात्रशास्त्रोक्तेः।

Vishnu is having 'Chakra' as His weapon in His Hands. All these names are synonymous. **पवित्रं=चक्रं** ॥

३. पवित्रवद्वज्रवत् त्रायते इति=पवित्रम् ॥

कुलिशं भिदुरं पविरित्यभिधानात् ॥

Vishnu is the one Who protects us from lightning and other dangers. Vishnu is protecting satvic souls like thunderbolt of Indra.

४. पवित्रं चक्रं अस्य अस्तीति=पवित्रम् ॥

Vishnu is called '**पवित्रं**' because there is Chakra in Him.

५. पापनाशनत्वात् पवित्रं भगवान् विष्णुः ॥

Bhagawan Vishnu is called '**पवित्रं**' since He is the destroyer of all sins.

॥ श्रीः ॥

६५. मङ्गलं—ओं मङ्गलाय नमः ओं ॥

१. मङ्गलं कल्याणरूपम् ॥

Vishnu is called 'Mangalam' because His swaroopa is Kalyanaroopa.

२. दातृतया मङ्गलवत्त्वात् ॥

Vishnu is known as 'Mangala' since He bestows mangala on others.

3. **In Vishnu Purana** it is said :

अशुभानि निराचष्टे तनोति शुभसन्तितम् ।
श्रुतिमात्रेण यत् पुंसां ब्रह्म तन्मंगलं विदुः ॥ इति

Hence by hearing the names of Vishnu it would bring great mangalam and His roopa is one of Mangala swaroopa.

श्रवणमात्रेण कल्याणप्रापकत्वात् कल्याणरूपत्वात् = मंगलम् इत्युच्यते ॥

४. श्रियःकान्ताय कल्याणनिधये निधयेऽर्थिनाम् ।
श्रीवेङ्कटनिवासाय श्रीनिवासाय मङ्गलम् ॥

By this prayer, mangalam is attained by all who pray that Mangalamurthy Lord Srinivasa.

5. **In Aditya Purana**—5th Adhyaya 43 Verse :

पूर्णानन्दज्ञानदयामूर्तिः परममङ्गलः ॥
मङ्गलाङ्गो मङ्गलाङ्गो भक्तमङ्गलदायकः ॥ ४३ ॥

Sri Vishnu is called as 'Parama mangala'.

6. **Under Anuvyakhyana,** under the Sutra

॥ ओं तदधीनत्वादर्थवत् ओं ॥ १-३-३ ॥

we find the slokas 313 and 314 as under :

वासुदेव श्रुतिश्चाह नैव विष्णावमङ्गलम् ।
मङ्गलामङ्गलेऽन्यत्र ततो नामङ्गलं वदेत् ॥ ३१३ ॥
स्वातन्त्र्यापेक्षया विष्णौ दोषो नामङ्गलोक्तितः ।
बहुभक्तत्वं यथा दोषो नृषु नैव हरौ क्वचित् ॥ ३१४ ॥

In respect of Paramatma, Sri Vishnu, He is independent. He is pure Mangala swaroopi. There is no iota of unhappiness or grief in Him. He is never अमङ्गल. All these happen since He is independent. From here only, Sri Jayathirtha gets the idea, for his introduction in तत्वसंख्यानम्, when he raised the question that no mangalacharana was made by Srimad Acharya. The answer given by him was that the very utterance of 'स्वतन्त्र' is the greatest mangala word! What else is needed?

किं ततो अन्यत् मंगलो नाम
स्वतन्त्रः=मंगलमूर्तिः इत्यर्थः ॥

7. Under Yukthi Mallika—भेदसौरभम् verse No. 224, Sri Vadiraja Swami states:

श्रीव्यासकृतयोः नित्यं महातात्पर्यमत्र हि ।
सूत्रानुसारि यत्सर्वं शास्त्रं इति अतिमङ्गलम् ॥

All the works composed by Sri Vedavyasa bring great auspiciousness to them and they become 'शुभ' also by following the Brahmasutras—Para Vidya.
It is अतिमङ्गल ।

मङ्गलानां च मङ्गलं इति उक्त परममंगल विष्णु उत्कर्ष तात्पर्यकं, अत एव मोक्षरूपमंगल महा पुरुषार्थप्रदम् ॥

Hence Vishnu is called 'मङ्गलम्', since He is the bestower of मोक्षः ।

॥ श्रीः ॥

६६. परम्—ओं पराय नमः ओं ॥

१. परम्=सर्वोत्तमम् ॥

Vishnu is called 'परम्' because He is सर्वोत्तमः and He is Omniscient and Omnipotent in all respects.

२. परम्=सर्वविलक्षणम् ॥

Vishnu is called 'परम्' because He is distinct and unique from all.

(a) The Sruti नेति नेति also confirms the same idea. No positive comparison or even comparison can be given to Him. 'Not like that', 'Not like that' should be repeated endlessly. There is no entity which can be compared in full with Vishnu, because there is no second entity like Him.

All the comparisons in the world, which we give, are only somewhat in respect similar to Him but not identical. Further comparison is possible at our level only taking things which are known to us. Let me take an example.

In Gita 11-12:

दिवि सूर्यसहस्रस्य भवेत् युगपदुत्थिता ।
यदि भाः सदृशी सा स्यात् भासस्तस्य महात्मनः ॥ १२ ॥

Here the lustre of Sri Krishna's Viswarooa is compared to the SUN, that too to 1000 Suns, because as per our knowledge goes, the Sun is the most powerful illuminative object. Then the question arose that the Sun's lustre is capable of being measured and so also that of Sri Krishna can be done by multiplying into 1000.

Then the Commentary started that the word 'सहस्र' stands for 'अनन्त' infinite and so it cannot be measured by anyone.

Further the philosophical question is, whether the lustre of the Sun is due to his independent merit or due to someone. Admittedly the lustre of the Sun is only due

to the presence of Narayana in him. that bestowed all these powers to the Sun.

तापिनी पाचिनी चैव शोषणी च प्रकाशिणी ।
नैव राजन् रवेः शक्तिः सा शक्तिः नारायणस्य सा ॥

३. निर्दोषगुणपूर्णत्वात् 'परं' च आहुः जनार्दनम् इति वचनात् परम्=श्रीविष्णुः ॥

Lord Janardhana—Vishnu is called 'परम्' because He is absolutely devoid of any defects and is full of all auspicious qualities.

Thus ends the Seventh Sloka

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

६७. ईशानः—ओं ईशानाय नमः ओं ॥

१. ईशं रुद्रं आनयति चेष्टयति इति=ईशानः ॥

Vishnu makes Rudra dynamic and active and so He is called 'ईशानः'.

२. ई लक्ष्मी, तस्या शं सुखं यस्मात् सः ईशः ॥

अनः=वायुः अनस्य अयं स्वामी आनः ईशश्चासावानश्चेति=ईशानः ।

Vishnu is bringing happiness to Goddess Mahalakshmi. Vishnu is also the Master of Vayu Bhagawan. Hence He is called 'ईशानः'.

३. मुक्तचेष्टकत्वात्=ईशानः ॥

Vishnu makes the Mukthas to act and to be dynamic, so He is called 'ईशानः'.

४. ईकार वाच्य रमायाः पतिः=ईशानः ॥

Vishnu is the husband of Goddess Mahalakshmi.

५. ईशनादेव च ईशानः महादेवो महत्वतः—इति ब्रह्माण्डे ॥

This is cited under the Sutra :—

॥ ओं नानुमानमतच्छब्दात् ओं ॥ १-३-३ ॥

He makes Chaturmukha Brahma and others to dynamism. He is the ruler of them.

6. This Sabda 'ईशानः' is equated to Narayana in the Sutra :

॥ ओं शब्दादेव प्रमितः ओं ॥ १-३-२४ ॥

अतः विष्णोः ईशानत्वेन तस्यैव जिज्ञास्यत्वं इति भावः ॥

7. Under Brihadaranyaka Upanishad, षष्ठं ब्राह्मणम्—it is said—

मनोमयोऽयं पुरुषः भाः सत्यस्तस्मिन्नन्तर्हृदये यथा व्रीहिर्वा यवो वा स एव सर्वेभ्यः ईशानः सर्वस्य अधिपतिः सर्वमिदं प्रशास्ति यदिदं किंच ॥

ईशानां=रुद्रादीनां अनः चेष्टकः ॥

He (Vishnu) is the Controller and Regulator of Rudra etc. all Gods.

8. Under काठकोपनिषत्—II Adhyaya, I Valli, Mantra 5

य इदं मध्वदं वेदात्मानं जीवमन्तिकात् ।

ईशानं भूतभव्यस्य न ततो विजुगुप्सते ॥ ५ ॥

यः वेद=He who knows that.

(i) इदं आत्मानं मध्वदं=that this Paramatma enjoys the essence.

(ii) जीवं अन्तिकात्=who is present near the Jiva.

(iii) भूतभव्यस्य ईशानं=who is the Lord of the past and future (naturally present also).

(iv) न ततः विजुगुप्सते=does not try to protect himself since He knows that ईशानः=God is protecting him always.

9. In the same Valli, Mantra 12 states :

अङ्गुष्ठमात्रः पुरुषो मध्व आत्मनि तिष्ठति ।
ईशानो भूतभव्यस्य न ततो विजुगुप्सते ॥ १२ ॥

Purusha is of the size of thumb in the heart and is the controller of the past and future. A person knowing this, does not wish or desire to protect himself, since that ईशानः will take care of him.

१०. अंगुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।
ईशानो भूतभव्यस्य स एव अद्य स उश्वः ॥ १० ॥

God who is of the size of thumb is like a flame without smoke. He regulates the past and present. He is there today and tomorrow and He is ever present.

11. In Mandukya Upanishad while explaining the glories of 'Turiya namaka' Paramatma in the Second Mantra in the Second Khanda :

निवृत्तेः सर्वदुःखानां ईशानः प्रभुरव्ययः ।
अद्वैतः सर्वभावानां देवस्तुर्यो विभुः स्मृतः ॥ २ ॥

The Turiya is the remover of all miseries, He is the regulator of the liberated, the Lord of all, imperishable, remover of erroneous knowledge, powerful and the goal of all beings.

ईशानः=ईशान् मुक्तान् अनति प्रेरयति इति ॥

Vishnu is called ईशानः because He is the regulator and propellor of Muktha Jivas.

॥ श्रीः ॥

६८. प्राणदः—ओं प्राणदाय नमः ओं ॥

१. प्राणान् इन्द्रियाणि ददाति=प्राणदः ॥

Vishnu is the giver of all indriyas and makes them to function and so He is called 'प्राणदः'.

२. प्राणान् इन्द्रियाणि द्यति खण्डयतीति=प्राणदः ॥

Vishnu condemns all indriyas which are to bring grief to satvic souls and so He is प्राणदः.

3. The Sruti states :—

यदा प्राणान् ददाति ईशः तदा चेतनकोऽखिलम् ।
जानाति ग्रस्तकरणस्तेन वेत्ति न किंचन इति ॥

४. प्राणान् ददाति=प्राणदः ॥

Vishnu is the giver of lives to all ; hence He is called 'प्राणदः'.

५. प्रकर्षेण अणं सुखविरुद्धदुःखं द्यति खण्डयतीति=प्राणदः ॥

Vishnu in a splendid way condemns the grief which is opposite to happiness. Hence He is known as 'प्राणदः'.

6. In the Dwadasa Stotra, Srimad Acharya states : 10–7 :

मरणप्राणद पालक जगदीशाव सुभक्तिं ।
करुणापूर्णवरप्रदचरितं ज्ञापय मे ते ॥ ६ ॥

प्राणं बलं द्यति खंडयति, इति प्राणदः ।

Vishnu punishes or controls the strength of Yama and He saves. This Sri Vishnu has done in His Krishna avatar. He saved the life and brought back to life His Master's son, Sri Sandeepinacharya at the request of Gurupatni.

७. प्राणदः=प्राणः श्रेष्ठजीवं श्रीमुख्यप्राणं ददाति इति=प्राणदः ॥

Vishnu is the giver of Prana Devaru to all of us who has saved us from eternal peril.

८. प्राणं जीवनं वायोः भगवान् ददौ इति तादृशोक्तिः ॥

Vishnu gives such power to Sri Vayu to maintain, retain or knock off life in the people and creatures.

॥ श्रीः ॥

६९. प्राणः—ओं प्राणाय नमः ओं ॥

१. प्रकृष्टचेष्टकत्वात्=प्राणः ॥

Having supreme and laudable activities and so He is called 'प्राणः'.

२. सर्वलोक प्रणयनात्=प्राणः ॥

Vishnu is driving and controlling all the worlds and so He is 'Prana'.

३. प्राणदेव नियामकः=प्राणः ॥

Vishnu is the Controller of Mukhya Prana—Vayu.

4. In the Sutra—

॥ ओं अत एव प्राणः ओं ॥ १-१-२३ ॥

it is shown :

तद्वै त्वं प्राणः अभवः महान्भोगः प्रजापतेः ।
भुजः करिष्यमाणः यद्देवान्प्राणयो नवेति ।
महाभोगशब्देन परमानन्दत्वं प्राणस्य उक्तम् ॥

Thou art indeed that breath which will confer (confers and conferred) on the four-faced, the various blessings and so thou art highly blessed; and thou art the breath of us, thou impellest the nine gods (guiding) the senses to action. In this passage by the expression 'highly blessed' supreme bliss is predicated of Breath.

5. Further in the Sutra—

॥ ओं प्राणस्तथाऽनुगमात् ओं ॥ १-१-२८ ॥

it is shown that 'Prana' sabda in a most important manner, denotes only Vishnu and in a lesser important way Mukhya Prana. Several authorities are quoted here by Srimad Acharya in Bhashya.

'ते देवाः प्राणयन्त' (ऐ. आ)
'स एषोऽसुः स एव प्राणः'। (ऐ. आ.)
'प्राणश्च इत्येव विद्यात्'। (ऐ. आ.)
'तदयं प्राणोऽधितिष्ठति'। (ऐ. आ.)

Here the reasons attributable to Sri Vishnu are seen as:

(i) देवतोपास्यत्व
(ii) ब्रह्मशब्दानुगमत्व

that is, being worshipped by all Devatas and Brahma sabda being mentioned often.

6. Further Brihadaranyaka Upanishad Bhashya states :—

आसमन्तात् प्रकृष्टः 'णः'=आनन्दः यस्य सः प्राणः विष्णुरेक इति उच्यते ॥

The quality of ananda with independence is available only in Vishnu and so He is called as 'Prana'.

॥ श्रीः ॥

७०. ज्येष्ठः—ओं ज्येष्ठाय नमः ओं ॥

१. अतिशयेन वृद्धः=ज्येष्ठः ॥

By speciality old in age and experience is Vishnu and so is called 'ज्येष्ठः'.

२. कालेन ज्येष्ठः=ज्येष्ठः ॥

Being present in point of time, as the First One, He is called 'ज्येष्ठः'.

३. गुणैः ज्येष्ठः=ज्येष्ठः ॥

By qualities and attributes, Vishnu is the First and so is called 'ज्येष्ठः'.

४. वृद्धतमः ज्येष्ठः ॥

Being ripe in age and old, respectable, hence He is called 'ज्येष्ठः'

॥ श्रीः ॥

७१. श्रेष्ठः—ओं श्रेष्ठाय नमः ओं ॥

१. प्रशस्यतमः श्रेष्ठः ॥

By qualities, He is the most supreme. So He is known as 'श्रेष्ठः'.

२. कालेन वृद्धधमः श्रेष्ठः ॥

By the time factor, Vishnu is supreme and is above all. Hence is called 'श्रेष्ठः'.

3. **Gita states in 3–21 as :**

यद्यदाचरति श्रेष्ठः तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकः तदनुवर्तते ॥ २१ ॥

Whatever is followed by a person setting example to others, the others will follow the same. Whatever such selected and guiding person says or adopts as authority, others will follow the path.

The best unique guide—श्रेष्ठः is कृष्णः only. Srimad Acharya states in his गीता तात्पर्यम्, quoting Krishna Samhita as:

ममैव केवलं नास्ति केनाप्यर्थः तथाप्यहम् ।
कर्मकृत् लोकरक्षायै तस्मात् कुर्वीत मत्परः ॥

To Krishna there is nothing to be achieved or to be got anywhere to Him. Yet He does Karma. लोकरक्षायै—to protect the world since He is the best श्रेष्ठः ।

Hence Vishnu is called श्रेष्ठः ।

॥ श्रीः ॥

७२. प्रजापतिः—ओं प्रजापतये नमः ओं ॥

१. प्रजानां पालनात् प्रजापतिः ॥

Since Vishnu protects all the people, He is called 'प्रजापतिः' i.e., saviour of mankind.

In षट्प्रश्नभाष्ये—

प्रजानां पालनात् विष्णुः प्रजापतिः इति ईर्यते ।

२. प्रकर्षेण जनयति इति प्रजः ॥

न विद्यते पतिः यस्य सः अपतिः ।
प्रजश्चासौ अपतिश्चेति=प्रजापतिः ॥

Born with high status and not having anyone above Him, to command, that Vishnu is called 'प्रजापतिः'.

३. प्रजानां पतिः=प्रजापतिः ॥

Vishnu is the Master or Swami for all the prajas in entirety.

4. In Brihadaranyaka Upanishad

under the mantra 3–2–8, the Aswamedha Yagya by Chaturmukha Brahma is described.

"तस्मात् सर्वदैवत्यं प्रोक्षितं प्राजापत्यमलभन्त"

The Khandartha by Mantralaya Prabhu states—

अश्वमेधीयाश्वस्य **प्रजापति** देवताकत्वात् **प्रजापति** इतर कर्तृके यागे **प्रजापति** सहित हरये हविर्दानं **प्रजापति** कर्तृके तु यज्ञे केवल हरये दानमिति कृत्वा, केवलं स्वान्तर्यामिणे हविः दत्तवानिति ज्ञेयम् ॥

The horse at Aswamedha sacrifice is to be offered to **प्रजापतिः**; and other animals to other deities.

Since Chaturmukha Brahma himself is offering this sacrifice, he offers the horse to the Supreme God present in him. The other animals also to the Supreme God present in other deities.

Here **प्रजापति** applies to Lord Sri Vishnu as well as to Chaturmukha Brahma.

॥ श्रीः ॥

७३. हिरण्यगर्भः—ओं हिरण्यगर्भाय नमः ओं ॥

१. हिरण्यं सुवर्णात्मकं ब्रह्माण्डं गर्भे यस्य सः=हिरण्यगर्भः ॥

Vishnu is having golden like Brahmanda in His stomach and so He is called '**हिरण्यगर्भः**'.

२. हिरण्यमस्य यद्गर्भे हिरण्यस्यापि गर्भजः ।
हिरण्यगर्भः तस्मात् हि पुराणे स निगद्यते ।
इति भारतवचनात् हिरण्यगर्भः=परमात्मा ।
हिरण्यगर्भः समवर्तताग्रे इति च श्रुतिः ॥

Vishnu is residing in the Vaikunta known as 'हिरण्य' because it is beautiful and pleasing to all. Since Vishnu resides there always, He is called हिरण्यगर्भः'.

3. आदित्य पुराण —4th Adhyaya Sloka 26 states:

अच्यर्याच्यर्यायाच्युतामपि वन्द्यवन्द्यपदाय च ।
हिरण्यगर्भगर्भाय नमः शिवशिवाय च ॥ २६ ॥

Sri Vishnu is the Creator of Hiranyagarbha viz. Chaturmukha Brahma.

4. Srimad Acharya in Bhagavatha Tatparya under 2–6–41, quotes from 'व्योमसंहिता' as under.

योऽसौ हिरण्यगर्भाख्यः पुरुषः सोऽपि भण्यते ।
श्रद्धा इत्युक्ता तु तत्पत्नी साऽपि प्रकृतिरुच्यते ॥

Vishnu is called 'हिरण्यगर्भ' and also 'पुरुष'. His wife is called प्रकृतिः and also known as श्रद्धा.

॥ श्रीः ॥

७४. भूगर्भः—ओं भूगर्भाय नमः ओं ॥

१. स्वरादित्वादव्ययात्मक ऋशब्दवाच्य स्वर्गे भान्तीति ऋभाः देवाः भुवं गच्छन्तीति भूगा ऋभा यस्मात् सः भूगर्भः ॥

Vishnu is responsible for the devotees to take avatars in the land on Earth. Hence He is called 'भूगर्भः'.

२. भूगर्भे यस्य इति=भूगर्भः ॥

Keeping the Earth in the womb. So He is called 'भूगर्भः'.

॥ श्रीः ॥

७५. माधवः—ओं माधवाय नमः ओं ॥

१. माया धवो=माधवः ॥

Husband of Goddess Mahalakshmi, so He is called 'Madhava'.

२. मधोरयं तद्वंशत्वाद्वा माधवः ॥

Having avatar in the clan of Madhu.

३. न विद्यते धवः यस्येति=माधवः ॥

Having none as His Lord or Master.

४. नारायणामलकारण वन्दे कारण कारण पूर्णवरेण्य ।
माधव माधव साधक वन्दे बाधक बोधक शुद्धसमाधे ॥

[द्वादशस्तोत्रम् ५-३]

माया=विद्यायाः, धव=ईशः

Vishnu is the Lord of all vidyas. Hence He is called माधवः।

मा विद्या च हरेः प्रोक्ता तस्या ईशो यतो भवान् ।
तस्मान्माधवनामासि धवः स्वामीति शब्दितः ॥ इति हरिवंशे ॥

Oh! Narayana, You have no iota of defect at all. You are the main reason for the Creation of the Universe and You are the reason for Mahalakshmi the presiding deity of Matter. You are the treasure for all infinite auspicious qualities. Oh! Madhava, Madhava, You are the bestower of all desired results. You are the destroyer of the wicked. You are the bestower of all boons, knowledge, etc. You are the clean crystal meditator Moorthy. For You, humble prostrations, are submitted.

5. In Ranganatha अष्टोत्तरशतनामस्तोत्रम्, the first sloka runs as :

श्रीरङ्गशायी श्रीकान्तः श्रीप्रदः श्रितवत्सलः ।
अनन्तो माधवो जेता जगन्नाथो जगद्गुरुः ॥ १ ॥

6. Lord Vishnu resides in various roopas in our nadis as the Master, Controller and guide.

ललाटे **केशवं** विद्यात्,
नारायणमथोदरे ।
हृदये **माधवं** चैव
गोविन्दं कंठकूबरे ॥ १ ॥

उदरं दक्षिणे पार्श्वे **विष्णु**रित्यभिधीयते ।
तत्पार्श्वे बाहुमूले च **मधुसूदनः** उच्यते ॥
त्रिविक्रमं कर्णमूले वामकुक्षे तु **वामनं**
श्रीधरं बाहुके वामे **हृषीकेशं** च कन्धरे
पृष्ठे तु **पद्मनाभं** तु **कबुद्दामोधरे** न्यसेत् ॥

Like this, the 12 Bhagavan Moorthies are residing in us and protecting us.

'**हृदये माधवं**'—In our heart 'Madhava' roopi Paramatma resides.

7. Sri Vadiraja Swami explains the glories of 'Madhava' at Prayaga known as 'Veni Madhava' and 'Bindu Madhava' at Kasi. In Uttara Prabandha at Verse 14, he states :—

माधवः

प्रयाग माधवः (Verse 14)	बिन्दु माधवः
(वेणी माधवः)	काशीस्थ बिन्दुमाधवः

प्रयागमाधवो भूयात्
दयावारिनिधिर्हृदि ।
प्रकृष्टयागसदृशी
सकृद्यस्य हि संस्मृतिः ॥ १४ ॥

यस्य सकृत् संस्मृतिः प्रकृष्ट याग सदृशी–By remembering once, which would be equivalent to supreme Aswamedha Yaga, **दयावारि निधि=प्रयाग माधवः**= ocean of mercy and standing at Prayaga with the name of Veni Madhava, is Paramatma Sri Hari. Let that Hari be in our mind and be the subject matter of our remembrance.

स बिन्धुमाधवः पायात्
विभोर्यस्य निरीक्षणात् ।
अपारोऽपि हि संसार-
सिन्धुः बिन्दुत्वमश्नुते ॥

विभोः यस्य निरीक्षणात्=By that Capable Person's vision, **संसारसिन्धु अपारः अपि**=tho' this samsara is like ocean and cannot be crossed over, **बिन्दुत्वं अश्नुते**=and will be reduced to one drop, **सः बिन्दुमाधवः पायात्**=that Bindu Madhava shall protect us.

8. **गीता states** in 1-14 :

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
<u>माधवः</u> पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १४ ॥

Sri Krishna took avatar in **मधुकुल**. Hence He is called **माधवः**। Lord Krishna—**माधवः** and Pandavas started blowing their respective conches.

9. In Gita Tatparya under 12–2 :—

Srimad Acharya quotes from Naradeeya Purana as :

1 2 3

सूक्ष्मत्वात् अप्रसिद्धत्वात् गुणबाहुल्यतस्तथा ।
अनिर्देश्यौ तथा अव्यक्तौ अचिन्त्यौ श्रीश्च माधवः ॥

4 5 6

इति नारदीये ॥

Mahalakshmi and **Madhava** (Sri Krishna) are too subtle, they cannot be fully known by others. They have infinite glorious qualities, they cannot be fixed with any limitation, they are not visible, they cannot be fully meditated upon.

Hence Vishnu is called **'माधवः'**.

10. Skanda Purana states :—

रामेश्वरे सेतुमाधवदर्शनेन यावत् पुण्यं प्राप्नोति ।
तत् शेषेणापि साकल्येन वर्णितुं न शक्यते ॥

In Rameswaram, by having the darshan of Madhava (who has built the सेतु–bridge) the punya that has accrued to the devotee cannot be fully described even by Sesha having 1000 tongues.

॥ श्रीः ॥

७६. मधुसूदनः—ओं मधुसूदनाय नमः ओं ॥

१. शोभनाश्च ते उदाश्चेति=सुदाः=सज्जनाः ॥
मधुसुदान् नयति इति=मधुसूदनः ॥

Vishnu is the one who immerses the good natured and knowledgeable devotees in the ananda samudra. So He is called **मधुसूदनः** ॥

२. मधुं सूदयतीति=मधुसूदनः ॥

Destroyer of the devil by name 'Madhu' by taking avatar as 'Hayagreeva'. Hence Vishnu is known as 'Madhusoodana'.

3. Vishnu is called 'Madhusoodana' because—

(i) He is responsible for giving correct knowledge for obtaining happiness.

(ii) He is responsible for the destruction of ignorance which is an obstacle to knowledge.

(iii) For the satwic souls, He is the destroyer of samsara which appears sweet like honey.

(iv) For those Vasus who do Upasana on the five forms of Vishnu known as Vasudeva, Pradyumna, Aniruddha, Sankarshana and Narayana which are known as 'Madhu', He is the bestower of their respective positions.

(v) 'Madhu' is a clan in Yadava Family. Vishnu plays supreme in that clan. Hence He is called 'Madhusoodana'.

(vi) Dhruva the great devotee, son of the King Uttanapada did great and sincere tapas at 'Madhuvana'. Vishnu gave him the position of 'Dhruva' post. So He is called 'Madhusoodana'.

(vii) Vishnu is called Madhusoodana, because He bestowed the position of 'Chaturmukha Brahma' post to Sri Hanuman who brought happy message from Sita.

(viii) Vishnu is Madhusoodana since He conveys to Bhimasena, the position of Brahma's post.

(ix) Vishnu is Madhusoodana since He bestows the position of Chaturmukha Brahma to Sri Ananda Thirtha Mahaprabhu who has knowledge which brings happiness to all satwic souls. गीता द्वितीय अध्यायः, Verse 4—

4. कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हौ अरिसूदन ॥ ४ ॥

Arjuna calls Sri Krishna, who is Vishnu as मधुसूदनः with pregnant meaning here, in the sense for you, Madhu was your enemy, you destroyed and for me (Arjuna) Bheeshma is not so, the inner voice.

5. In Mahabharata, Udyoga Parva 69-4 Sanjaya states

योगाच्च मौनाद्ध्यानाच्च विद्धि भारत माधवम् ।
सर्वतत्त्वलयाच्चैव मधुहा मधुसूदनः ॥ ४ ॥

Land and other entities are called 'Madhu' because they are the reasons for enjoyment of happiness. Those entities are destroyed at the time of Pralaya by Him. Hence Vishnu is called 'मधुसूदन'.

6. अपराधसहस्राणि क्रियन्तेऽहर्निशं मया ।
तानि सर्वाणि मे देव क्षमस्व मधुसूदन ॥ १४ ॥

is stated in 'श्री जितंतेस्तोत्रम् (२-१४).

7. The first sloka in गीता—द्वितीय अध्यायः runs thus—

तं तथा कृपयाऽऽविष्टं अश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यं उवाच मधुसूदनः ॥ १ ॥

Madhusoodana spoke to Arjuna these words, who was overborne by tenderness, with eyes filled up with tears and grieving with sorrow.

(i) **'मधु' नाम असुरं सूदयति इति मधुसूदनः** Lord Vishnu killed the demon by name **'मधु'**. This indicates likewise that the chief Satan Duryodhana here is to be killed.

(ii) सर्वेषां देहे मधुवत् इष्टत्वात् मधु अहंकारः, तं सूदयति इति मधुसूदनः।

Krishna destroyed the ego in Arjuna by His teaching in the form of **गीता.** [While Arjuna earlier used **मे रथं, अहं निरीक्षे, अवेक्षे, मे अच्युत** etc.]

8. In Gita 1–35, it is stated—

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५ ॥

Arjuna states that he would not do harm to Bheeshma, Drona and other gurus as well as other relatives. By calling Krishna as Madhusoodana, Arjuna indicates that they are not like the demons whom He killed earlier.

9. Gita 2–4, again Arjuna speaks as—

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

Again Arjuna raises a question that Bheeshmacharya is not fit to be killed because he is to be respected and to be extolled. To kill by arrows is not consistent and will be sinful. By calling Krishna, as Madhusoodana, it is pointed out, when the devil **मधु** was slain, such case, was not present there. He was a declared and decided enemy.

Thus ends the Eighth Sloka.

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

७७. ईश्वरः—ओं ईश्वराय नमः ओं ॥

१. ईश्वरः ॥

ईशेभ्यः ब्रह्मादिभ्यः वरः ईश्वरः ॥

Vishnu is the supreme among the Esas. Hence He is called 'ईश्वरः'।

२. अस्य स्त्री ई लक्ष्मीः श्वा वायुः ॥

श्वा वै वायुः श्वसनादिति ऋग्भाष्योक्तेः ।

Vishnu makes Goddess Lakshmi Devi and Vayu Bhagawan to shine. He also shines along with them. So He is called 'ईश्वरः'।

३. ईश्वभ्यां राजते इति=ईश्वरः ॥

Vishnu is having all capacity and strength. So He is called ईश्वरः ।

४. गीता १८–६१—

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

ईश्वरः=Vishnu is residing in the hearts of all. By His desire, He makes all the creatures dynamic.

५. ईड्भ्यः=ब्रह्मादिभ्यो वरः ॥

Vishnu is called 'ईश्वरः' because He is far superior to Chaturmukha Brahma and others.

6. **In Anuvyakhyana,** Srimad Acharya states about this ईश्वरः in two Verses under the Sutra—

॥ ओं अनवस्थितेः असंभवाच्च नेतरः ओं ॥ १-२-१७ ॥

The Verses are 269 and 270.

चेतनानां विशेषो यः स्वभावोऽपि ईश्वरार्पितः ।
अन्योन्यनियमे तस्मात् अनवस्थिति असंभवौ ॥ २६९ ॥

ईश्वरश्चेत् नियन्ता स्यात् स एव प्रथमागतः ।
किमित्यपोद्यतं तस्मात् वृथा अवस्थितिकल्पना ॥ २७० ॥

These are the two Verses which cover the entire Vedantic Philosophy and states ईश्वरः Sri Vishnu is Supreme and is the Controller of Chaturmukha Brahma and others.

ब्रह्मादीनां नियामकत्वं, मानुषादीनां नियम्यत्वं इति एषः विशेषः तेषां—ब्रह्मादीनां मानुषादीनां च, स्वभावः एव ॥

The very nature of Chaturmukha Brahma is to control the Jivas For the Jivas' very nature is being controlled by Him. Then a question may arise, as to why there should be the hangering on Paramatma when it is the very nature and quality? **स्वभावे च का नाम परमेश्वरापेक्षा ?** For this, the reply is given :

चेतनानां यः विशेषः } = ब्रह्मादीनां नियामकत्वलक्षणः / मनुष्याणां नियम्यत्वलक्षणः

सः स्वभावः अपि=सः तेषां स्वभावः अपि ।

Even there the very nature itself

ईश्वरार्पितः = ईश्वरे प्रापितः एव ॥

is due to the grace or getting from Eswara only, that Eswara is Lord Vishnu.

7. **Under the गीता**–Verse 4–6 which runs thus—

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन ।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ६ ॥

Gita Bhashya states—

ईश्वरः=ईशेभ्योऽपि वरः ॥

Vishnu is called 'ईश्वरः' since He is supreme among great gods who bestow boons on others, like Chaturmukha Brahma and others. Here Srimad Acharya quotes from Brahma Vaivarta which is a proper and fine authority to this dictum :

ईशेभ्यो ब्रह्मरुद्र श्रीशेषादिभ्यो यतो भवान् ।
वरोऽत ईश्वराख्या ते मुख्या नान्यस्य कस्यचित् ॥
इति ब्रह्मवैवर्ते ॥

Paramatma Sri Vishnu is very much and far superior to Chaturmukha Brahma, Rudra, Sesha and others. His name is 'ईश्वरः' in the most important sense. For others, it is only secondary.

8. **Srimad Bhagavatham** states in 1–16–30 as—

इमे च अन्ये च भगवान्नित्या यत्र महागुणाः ।
प्रार्थ्या महत्वमिच्छद्भिः न च यान्ति स्म कर्हिचित् ॥३०॥

Saunaka lists many qualities from the Twenty-seventh Verse and then says that all these qualities and others are always eternal in Bhagavan and are permanent.

Srimad Acharya quotes **ब्रह्मतर्क** in his Tatparya as—

गुणैः स्वरूपभूतैस्तु गुण्यसौ हरिः ईश्वरः ।
न विष्णोः न च मुक्तानां कोऽपि भिन्नो गुणो गतः ॥ इति

Hence ईश्वर is Hari and **विष्णुः** ॥

9. **Under सत्तत्वरत्नमाला,** there is a beautiful Verse which brings the glory of Vishnu as 'Eswara' that is, having **अचिन्त्यशक्तिः** ।

पंचाशतां हि वर्णानां क्रमाद्योगैः परस्परम् ।
अनन्तानां च वेदानां स्थितिरित्यतिकौतुकम् ।
ईश्वराचिन्त्यशक्त्यैव घटना केवलं भवेत ॥ १० ॥

The infiniteness of the Vedas is supported by authority. It may look apparently that such infiniteness is opposed to reason and logic, but this is possible due to the extra-ordinary power—**अचिन्त्यशक्तिः** of **ईश्वरः—श्री विष्णुः ॥**

10. Gita under 15–17 states—

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्ति अव्यय ईश्वरः ॥ १७ ॥

Paramatma is different from Kshara and Akshara entities and is most supreme. He enters the entire three worlds and protects the same. Even when they get destroyed, He remains the same, because He is अव्ययः। How is this possible? Because He is **ईश्वरः** since He has extra-ordinary and unique powers.

11. Under the Sutra—

॥ ओं कृतप्रयत्नापेक्षस्तु विहितप्रतिषेधावैयर्थ्यादिभ्यः ओं ॥
॥ २-३-४२ ॥

Srimad Acharya states in the Bhashya—

पूर्वकर्म प्रयत्नं च संस्कारं चाप्यपेक्ष्य तु ।
ईश्वरः कारयेत सर्वं तच्चेश्वरकृतं स्वयम ॥

Eswara, Lord Vishnu gets done everything in the Jivas by taking into account three factors, for all, for all acts :

(i) Past Karmas (ii) Efforts and
(iii) Nature of the Jiva (**जीवस्य स्वभावः**)।

12. Brahma Tarka states—

गुणैः स्वरूपभूतैस्तु गुण्यसौ हरिरीश्वरः ।
न विष्णोर्न च मुक्तानां कोऽपि भिन्नो गुणो मतः ॥

The qualities are in the very nature and in the swaroopa of Sri Hari is the Master of all Gods. There is no difference between Him and His attributes.

13. Under Gita Tatparya in 2-18, Srimad Acharya states—

तदधीनं इदं सर्वं नान्यधीनः स ईश्वरः ।

In whose control all are there under Him and He is not bound by anyone and So He is called 'ईश्वरः'.

14. Gita 7-29 states as—

जरामरणमोक्षय मां आश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नं अध्यात्मं कर्म चाखिलम् ॥ २९ ॥

Srimad Acharya states that **द्वन्द्वमोहः** means **मिथ्या ज्ञानम्**, illusory or false knowledge. In Tatparya, Srimad Acharya quotes from Agneya authority which one should remember when he comes across the sabda **ईश्वरः** who is Vishnu.

जीवधर्मान् ईश्वरे तु यो जीवेषु ईश्वरानपि ।
विद्यात् जीवेश्वरैक्यं वा द्वन्द्वमोही स उच्यते ॥ इति आग्नेये

A person is said to be of illusory knowledge when he understands the qualities of Jiva, in Eswara and similarly vice versa also. Further, a person when he understands the identity of Jiva and Eswara, then all these are having false/illusory knowledge (like mistaking rope for a snake; or a conch-shell as silver).

Hence Eswara is Lord Vishnu.

॥ श्रीः ॥

७८. विक्रमी—ओं विक्रमिणे नमः ओं ॥

१. विक्रमः=शौर्यम् । अस्य अस्तीति विक्रमी ॥

Vishnu is having all bravery and so He is called 'विक्रमी' ॥

२. क्रमः तारतम्यः अस्य अस्तीति=क्रमी ॥

नि शब्दो नञर्थें । न क्रमी विक्रमी स्वावतारेषु तारतम्यरहितः इति ॥ विक्रमः ॥

Vishnu is not having distinction or difference amongst His avatars. All are identical in knowledge, merit and capacity. Sri Rama, Krishna and other famous avatars are all identical with Bimba roopa.

समोऽपि भगवान् सर्वरूपेषु स्वबिंबदर्शनादेव एनं मोचयति ॥

३. विना गरुडेन क्रमते इति विक्रमी ॥

Vishnu always travels with Garuda by blessing Him. Hence He is called 'विक्रमी'। क्रमणात् क्रमः कान्ते विष्णुरिति मनुवचनात् ॥

॥ श्रीः ॥

७९. धन्वी—ओं धन्विने नमः ओं ॥

१. प्रशस्तं धनुः अस्य अस्ति इति=धन्वी ॥

Vishnu is holding the precious bow in His hands. Hence He is called 'धन्वी'।

२. धनुः अस्य अस्तीति धन्वी ॥

Vishnu is called 'धन्वी' because always He is with the bow called 'Saranga'.

॥ श्रीः ॥

८०. मेधावी—ओं मेधाविने नमः ओं ॥

१. मेधा अस्य अस्ति इति=मेधावी ॥

धारणावती=बुद्धिः ।

Vishnu is having intelligence in abundance. Hence He is called 'Medhavi'.

२. संपूर्ण अनुग्रहं क्रियते मेधावी ऋषेः इति मेधावी ॥

Vishnu has blessed the divine sage 'मेधावी' completely. So He is called 'मेधावी'. [It is believed that Sri Sri 1008 Sri Satyabhinava Tirtha at Nachiarkoil is reborn of Medhavi Rishi]

॥ श्रीः ॥

८१. विक्रमः—ओं विक्रमाय नमः ओं ॥

१. विशेषेण क्रमः पादविक्षेपो यस्य असौ=विक्रमः ॥

Vishnu is the One Who puts steps in a special manner. Hence He is known as 'विक्रमः'.

क्रमु=पादविक्षेपे इति धातोः। क्रमदेवत्वात् क्रमः।

ऐतरेयभाष्ये—पृथिवीस्थः वराहस्तु संहिता देवतोदिता।

दिविष्ठो वामनश्चैव संप्रोक्ताः पददेवताः।

नृसिंहस्त्वन्तरिक्षस्थो भगवान्क्रम देवतेति ॥

२. विना पक्षिणा गरुडेन क्रमणात्=विक्रमः ॥

Vishnu can travel without the aid of Garuda, so He is known as 'Vikrama'.

३. विशिष्टकार्यक्रमत्वात्=विक्रमः ॥

Vishnu is arranging the jobs to be completed in a

unique and splendid way in an order and so He is called 'Vikrama'.

॥ श्रीः ॥

८२. क्रमः—ओं क्रमाय नमः ओं ॥

१. क्रमात् क्रमहेतुत्वात्=क्रमः ॥

Vishnu is the Main Devata for the orderly arrangement of Vedas in the form of sentences and classification as Rik, Yajur, Sama, Atharvana and so on.

२. क्रमः=Maker of orderly arrangement

In the very definition of Brahma given in the Second Sutra as "ओं जन्माद्यस्य यतः ओं", the sabda नियमन denotes only regulation or orderly arrangement.

३. क्रमणात् क्रमः ॥

Vishnu is called क्रमः because He is the first to take steps.

4. Under Aithareya 3–13—Srimad Acharya states that—

For Veda Pata the क्रम देवता is Lord Narasimha, for Samhita Pata the Devata is Varaha and so on.

पृथिवीस्थो वराहस्तु संहितादेवतोदिता ।
दिनिष्ठो वामनश्चैव सम्प्रोक्तः पददेवता ॥
नृसिंहस्त्वंतरिक्षस्थो भगवान् क्रम देवता ॥

॥ श्रीः ॥

८३. अनुत्तमः—ओं अनुत्तमाय नमः ओं ॥

१. न विद्यते उत्तमः यस्मात् अनुत्तमः ॥

There is none superior to Him, Vishnu and so He is called 'Anuttama'.

२. न विद्यते नुत्प्रेरको यस्य सः अनुत् ।

नुद=प्रेरणे । अतिशयेन अनुत्=अनुत्तमः ॥

There is none who can order or command Him. Hence He is called **अनुत्तमः** ।

३. नुत्ता तिरस्कृता न नुत्ताऽनुत्ता अतिरस्कृता मा संपत् ज्ञानं वा यस्येति=अनुत्तमः ॥

Vishnu is having wealth which cannot be discarded by anyone. Vishnu is having supreme knowledge.

४. अनुत्ता अक्लिन्ना रमा यस्येति=अनुत्तमः ॥

Vishnu is having wealth which is not going to split or scatter in any manner. So He is known as **अनुत्तमः** ।

5. गीता states in Viswaroopa Adhyaya Verse 43—

पिताऽसि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्ति अभ्यधिकः कुतोऽन्यो
लोकत्रयेऽपि अप्रतिमप्रभाव ॥ ४३ ॥

This Verse clearly states that there is none equal to Him at all. Hence there is no question of anyone being superior to Him. It does not arise at all.

॥ श्रीः ॥

८४. दुराधर्षः—ओं दुराधर्षाय नमः ओं ॥

१. असुरैः न शक्यः धर्षयितुं इति=दुराधर्षः ॥

Vishnu cannot be frightened by asuras at all. They cannot do any harm to Him. So He is called '**दुराधर्षः**' ।

॥ श्रीः ॥

८५. कृतज्ञः—ओं कृतज्ञाय नमः ओं ॥

१. कृतं कर्म ज्ञापयति इति=कृतज्ञः ॥

Vishnu reminds the matters that have to be done by the people. Hence He is called 'कृतज्ञः'।

२. कृतं स्वाराधनरूपं उपकारं जानाति इति=कृतज्ञः ॥

Vishnu is the great person who knows the help that has been done by His devotees while performing aradhana and other festivals to Him. Hence He is known as 'कृतज्ञः'।

३. कृतान्नित्यान्सर्वपदार्थान् जानाति इति=कृतज्ञः ॥

He is completely aware of all the eternal objects that have been brought to creation by His Grace.

४. कृता उत्पादिता ज्ञा जीवा येनेति वा=कृतज्ञः ॥

He creates Jivas. Hence He is called 'कृतज्ञः'। Creates Jivas means He bestows them with external bodies so that the presence of Jivas can be felt. Jivas are not created. They are eternal. Vishnu is having complete control over them.

जीवाः नित्याः अनादित्वात् is the inference taught under Gita 2-12 which is unimpeachable :

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

५. प्राणिनां कृतं कर्म जानाति इति=कृतज्ञः ॥

Vishnu is called 'कृतज्ञः' because He has complete knowledge about the activities done by all—external, internal by body, mind etc

गीता states 7–26—

वेदाहं समतीतानि वर्तमानानि च अर्जुन।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

Krishna states that He knows fully all in the past, present and in future. But none can know Him fully (Not even Mahalakshmi who is always with (हरिः) Hari in point of time and place.

॥ श्रीः ॥

८६. कृतिः—ओं कृतये नमः ओं ॥

१. प्रयत्नरूपत्वात्=कृतिः ।

Vishnu is called 'Kriti' because He is the very incarnation of 'Effort'.

२. करोति सर्वं इति 'कृतिः' ॥

Vishnu is called 'कृतिः' because He does all. He is responsible for all the activities.

Vishnu is the locomotive or the dynamic force behind all our activities is clearly brought in the aphorism :

॥ ओं अन्तरः उपपत्तेः ओं ॥ १-२-१३ ॥

In this aphorism, under Anuvyakhyana of Srimad Acharya, there is a particular Verse 267 which is of universal and great importance, while explaining the sabda, अन्तरः instead of अन्तः ॥

अन्तः स्थित्वा रमणकृत् अन्तरः स उदाहृतः।
रमणं च आत्मशब्देन आदेयं मातीति च उच्यते ॥२६७॥

which means that Vishnu is not only mere indweller in all creatures but also He is responsible for all our activities

and dynamism. Without Him, nothing can shake or nod its head. **तेन विना न तृणमपि चलति ॥** Even a blade of grass cannot oscillate without His grace.

३. प्रयत्नरूपत्वात् क्रियारूपत्वात् कृतिः ॥

"पुरुष एव इदं विश्वं कर्म तपो ब्रह्म परामृतम्" इति श्रुतिः ॥

॥ श्रीः ॥

८७. आत्मवान्—ओं आत्मवते नमः ओं ॥

१. आत्मा विरिंचः सुमनाः सुधौतश्चेति कथ्यते इति वचनात् आत्मा चतुर्मुखः तद्वान् आत्मवान् ॥

Vishnu is having 'Atma' as His son. Hence He is called '**आत्मवान्**'।

२. आत्मशब्देन

(i) आततत्व (ii) प्रयत्नः (iii) धृतिः (iv) बुद्धिः आदयः उच्यन्ते । तद्वान् आत्मवान् ॥

By Atma sabda—

(i) all-pervasiveness (ii) effortful
(iii) bravery/confidence (iv) intelligence

all these are denoted. The person having them in abundance is called '**आत्मवान्**' Who is Vishnu.

३. आत्मा देहः नित्यं अस्य अस्तीति=आत्मवान् ॥

Vishnu is having His body eternal. There is no change in it. There is no distinction between His external body and swaroopa body. They are identical.

४. आत्मा=मम स्वामी इत्यर्थः ॥

He is my Master. This type of upasana should be done by those who desire for Moksha.

आत्मेत्युपदेश उपासनं च मोक्षार्थिभिः सर्वथा कार्यमेव ॥

In the aphorism—

॥ ओं आत्मेति तूपगच्छन्ति ग्राहयन्ति च ओं ॥ ४-१-३ ॥

it is clearly stated—

आत्मा इति उपासनं कार्यं सर्वथा एव मुमुक्षुभिः ।
नानाक्लेश समायुक्तरूप्येतावन्नेव विस्मरेत् ॥

इति भविष्यत् पर्वणि ॥

All those who desire for Moksha should meditate on Lord Vishnu as 'Atma'. Whatever may be the hurdles, still they have to adhere to this without any interruption.

आत्मा विष्णुः इति ध्यानं विशेषण विशेष्यतः ।
सर्वेषां च मुमुक्षूणां उपदेशश्च तादृशः ।
कर्तव्यः नास्य ज्ञानेन कस्यचित् मोक्षः इष्यते ॥

इति ब्राह्मे ॥

The meditation that Vishnu is the Lord-Master, taking the word Atman, to be an attribute of the Lord should be practised by all seeking release and the instruction also should be similar. Abandoning this, no one can obtain release (Brahma).

5. In the other Sutra—

॥ ओं गौणश्चेन्नात्मशब्दात् ओं ॥ १-१-६ ॥

न च गौण आत्मा दृश्यो वाच्यश्च न निर्गुण इति युक्तम्—

आत्मशब्दात् ॥

यो गुणैः सर्वतो हीनो यश्च दोषविवर्जितः ।
हेयोपादेयरहितः स आत्मेत्यभिधीयते ॥
एतदन्यस्वभावो यः सोऽनात्मेति सतां मतम् ।
अनात्मन्यात्मशब्दस्तु सोपचारः प्रयुज्यते ॥ इति वामने ॥

६. बृहदारण्यक उपनिषत्—

॥ अयं आत्मा ब्रह्म ॥

७. आत्मा हृत्स्थितो विष्णुः ॥

Srimad Bhagawata Tatparya of Srimad Acharya in 1–15–11.

Bhagawan Vishnu Who is residing in the heart of us is called 'Atma'.

The same truth is explained by Srimad Acharya under the Sutra 1–2–11 in his Bhashya :

"आत्मा अन्तरात्मा इति हरिः एक एव द्विधा स्थितः ।
निविष्टो हृदये नित्यं रसं पिबति कर्मजम् ॥"

इति बृहत्संहितायाम ॥

Sri Vishnu in two roopas as 'आत्मा' and 'अन्तरात्मा' stays in the heart of this body and in the heart of the chetana respectively and drinks the essence of happiness. Sri Mantralaya Prabhu in his Bhavadeepa states that अत्मा is हृदिस्थ विष्णुः and अन्तरात्मा is चेतनस्थ विष्णुः and this explanation is based on the sacred words of Srimad Acharya quoted above.

Hence Atma is Vishnu.

Thus ends the Ninth Sloka.

॥ श्रीकृष्णार्पणमस्तु ॥

|| श्रीः ||

८८. सुरेशः—ओं सुरेशाय नमः ओं ॥

१. सुराणां देवानां ईशः=सुरेशः ॥

Vishnu is the Master of all devatas who are glittering with lustre.

२. सुराः=समुद्रोत्था येषां अस्तीति सुराः ॥
सुराणां ईशः=सुरेशः ॥

Vishnu is the Lord of all devatas who have the articles found in the sea which are precious and valuable.

३. सुष्ठु राजन्ते इति सुराः तेषां ईशः=सुरेशः ॥

Vishnu is the Master/Lord for all devatas who glitter well.

4. Vishnu is called सुरेशः because—
   - (i) He is the person who gives happiness to Mahalakshmi.
   - (ii) He is the person who gives happiness to all the satwic souls in the world.

|| श्रीः ||

८९. शरणं—ओं शरणाय नमः ओं ॥

१. शरणं=आश्रयः इति ॥

Vishnu is the support or shelter for all. Hence He is called 'Saranam'.

२. शरणं=रक्षिता इति ॥

Vishnu is the Protector of all. Hence He is called 'Saranam'.

३. भीतानां भयहन्तृत्वात्=शरणम् ॥

For the persons who are frightened, Vishnu is the destroyer of fear and so He is called 'Saranam'.

4. **Vishnu is called 'Saranam' because—**

(i) He is the rescuer of those who are suffering from agonies.

(ii) He is the aid or means of sadhanas.

५. शरणं आर्त्तानां इति ॥

Vishnu is called 'शरणं' because He is the shelter or abode for those in distress.

6. **In Dwadasa Stotra** 10–6 it is stated—

शरणं कारणभावन भव मे तात सदालम् ।
करुणापूर्ण वरप्रद चरितं ज्ञापय मे ते ॥ ६ ॥

शरणं=पालकः Vishnu is the Protector of all. Hence He is 'शरणं'।

7. 'शरणं' भव means परंधाम भव which means मम सायुज्यप्रदाता भव ॥ Please be bestower of 'Sayujya status' to me.

8. शरणं=घातकः इत्यर्थः ॥ Vishnu is the destroyer of all sins and evils. Hence He is शरणं ।

9. **In Aditya Purana—Fifth Adhyaya—**

श्री वेङ्कटेश मत्स्वामिन् ज्ञानानन्द दयानिधे ।
शरणागतसन्त्राण वरणाभीष्टवर्षण ॥ १९ ॥

He is the abode or shelter of all refugees.

॥ श्रीः ॥

९०. शर्म—ओं शर्मणे नमः ओं ॥

१. परमानन्दरूपत्वात्=शर्म ॥

Vishnu is called 'Sarma' since His swaroopa is having most ananda in it.

२. शृणात्यशुभं शृ हिंसायाम् ॥

Vishnu is the destroyer of all unhappiness.

॥ श्रीः ॥

९१. विश्वरेताः—ओं विश्वरेताय नमः ओं ॥

१. विश्वं रेतः कार्यं यस्य सः=विश्वरेताः ॥

Vishnu is the cause for the world. Hence He is called 'विश्वरेताः'।

विश्वः वायुः तत्कारणं=विश्वरेताः ॥

२. विश्वः वायुः समुद्दिष्टः इत्युक्तेः ॥

Vishnu is the cause for Vayu Bhagawan. Hence He is called 'विश्वरेताः'।

Under the Sutra—

॥ ओं तन्निष्ठस्य मोक्षोपदेशात् ओं ॥ १-१-६ ॥

Brihadaranya Upanishad is quoted in the Bhashya :

यस्यानुवित्तः प्रतिबुद्ध आत्मा
अस्मिन् सन्दोहे गहने प्रविष्टः ।
स विश्वकृत् स हि सर्वस्य कर्ता
तस्य लोकः स उ लोक एव ॥

इति आत्मनिष्ठस्य मोक्षः उपदिश्यते ॥

In this, in order to avoid repetition between सर्वस्य कर्ता and विश्वकृत् both to mean the world, it is interpreted that विश्वः=वायुः, विश्वकृत्=वायुकर्ता and the same meaning is here for विश्वरेता=वायुकर्ता।

३. विश्वस्य इति प्रदानात् विश्वरेताः ॥

For the Universe, He is the bestower of happiness.

॥ श्रीः ॥

९२. प्रजाभवः—ओं प्रजाभवाय नमः ओं ॥

१. न विद्यते भवः उत्पत्तिः यस्मिन् यस्येति वा अभवः वैकुण्ठादिः। प्रजानां अभवः यस्मात् सः=प्रजाभवः ॥

Vishnu is the giver of knowledge about Paramatma. Then, after they obtain such knowledge, He blesses them with permanent seat in Vaikunta. So He is called 'प्रजाभवः'।

२. प्रजानां भव उत्पत्तिः यस्मात् इति=प्रजाभवः ॥

Vishnu is responsible for the creation of the people. So He is called 'प्रजाभवः'।

३. प्रजाश्च भानि च, तानि वर्तयति इति=प्रजाभवः ॥

Vishnu is running control over the people as well as the stars. Hence He is called 'प्रजाभवः'।

४. प्रकर्षेण जायते प्रादुर्भवति देहसंबन्धेन न भवति इति प्रजाभवः ॥

Vishnu takes avatars in an extra-ordinary manner. His connection with material body never takes place. Hence He is called 'प्रजाभवः'।

In the Srutis, it is told: "अजायमानो बहुधा विजायते" (Taittireeya Aranyana).

In the aphorism—

॥ ओं प्राणभृच्च ओं ॥ १-३-४ ॥

this Sruti is relied upon. Srimad Acharya states तस्यैव बहुधा जन्मोक्तेः ॥ For Vishnu Himself many avatars are spoken of as births.

॥ श्रीः ॥

९३. अह्नः—ओं अह्ने नमः ओं ॥

१. हन्यमानत्वात् हः जीवः, स न भवति इति 'अह्नः' ॥

Jiva is called 'हः' because he loses his body, tho' the soul is eternal. Vishnu is not so. For Him the body and the soul are identical and they do not have any destruction at all. Hence Vishnu is called 'अह्नः'।

२. हेयो न भवतीति वाऽह्नः ॥

Jiva can be discarded. But Vishnu is not so. He can never be discarded by anyone for any act. So He is called 'अह्नः'।

The Sutra is—

॥ ओं हेयत्वावचनाच्च ओं ॥ १-१-८ ॥

In this it is clearly proved that Vishnu can never be an object of discard at all.

This अह्नः Vishnu is Supreme Atma.

" तमेवैकं जानथ आत्मानं अन्या वाचो विमुञ्चथ । अमृतस्यैष सेतुः " इति अन्येषां हेयत्ववचनात् अस्य अहेयत्ववचनात्, न गौण आत्मा ॥

This अह्नः Vishnu is supreme Atma.

३. अह्नः=व्यापकः 'अह' व्याप्तौ इति धातोः ॥

Vishnu is called 'अहः' since He is most capable and all-pervasive. All others are only under Him with lesser jurisdiction and scope. Vishnu is उपजीव्य and all others are only उपजीवकाः ॥

४. अहः इति प्रकाशवान् विष्णुः ॥

Vishnu is shining like day-light.

॥ श्रीः ॥

९४. संवत्सरः—ओं संवत्सराय नमः ओं ॥

१. संवत्सरः=संवसत्यत्रेति संवत्सरः ।

Vishnu is residing everywhere. Hence He is called 'Samvatsara'.

२. सम्यक् वत्सभूतान् ब्रह्मादीन् रमयति इति=संवत्सरः ॥

Vishnu is called 'संवत्सरः' because He makes Chaturmukha Brahma and others happy by His noble deeds, who are like calves to Him.

३. सम्यक् वसति सरति च=संवत्सरः ॥

Vishnu is called 'Samvatsara' because He dwells well and travels well.

Vishnu has so much capacity and intelligence that while living in the near at the same time He can travel far away.

"आसीनो दूरं व्रजति शयानो याति सर्वतः ॥"

इति काठकश्रुतिः ।

४. बृहदारण्यकोपनिषत् ३-२-८—

तमनवरुध्येवान्मन्यत तं संवत्सरस्य परः तादात्मन आलभत पशून् देवताभ्यः प्रत्यौहत् ॥

Chaturmukha Brahma let the horse to roam freely. After one year, he sacrificed it, to the Supreme God present within himself.

संवत्सर:=ब्रह्मा, एकैव देवता=विष्णवाख्यैक देवताधीनः ॥

Chaturmukha Brahma who is called 'Samvatsara' is bound only by Vishnu.

॥ श्रीः ॥

९५. व्यालः—ओं व्यालाय नमः ओं ॥

१. भक्ताभीष्टदानोद्योगवान्=व्यालः ॥

Vishnu is called 'व्यालः' since He is thinking of granting boons to Devatas.

२. अणि अलानां भूषणानां समूह आलं कौस्तुभादिकं विशेषेणालं यस्य इति=व्यालः ॥

Vishnu is having as speciality the ornaments like Kaustubhamani and others.

३. विशेषेणालति सृष्ट्यादिकार्ये पर्याप्तो भवति इति=व्यालः ॥

This is a very important Tattwa. Vishnu should be meditated as 'व्यालः' that means, that in the matter of creation or any activity, He does not depend upon anyone. But for the Creation of the Jagat, He takes Moola Prakriti and then creates. Why? This is because Vedas declare so. Bhallaveya Sruti states—

प्रकृतौ अनुप्रविश्य, तां परिणाम्य, तत्र नियामकतया स्थित्वा, आत्मनः वहुधा करणात्, तस्मात् प्रकृतिः इति ॥

which means Paramatma enters inside Prakriti and *stands as the Master without any vikara* and makes the Prakriti to transform. When Sruti says so, in order to keep the validity

of the Vedas, in fact, He does so. For Him, nothing is needed. All these aspects have been splendidly analysed in the Para Vidya, under the Sutras—

॥ ओं तदन्यत्वं आरंभणशब्दादिभ्यः ओं ॥ २-१-१५ ॥

॥ ओं भावे च उपलब्धेः ओं ॥ २-१-१६ ॥

॥ ओं सत्त्वाच्चावरस्य ओं ॥ २-१-१७ ॥

॥ ओं असत् व्यपदेशादिति चेन्न धर्मान्तरेण वाक्यशेषात् ओं ॥
॥ २-१-१८ ॥

॥ ओं युक्तेः शब्दांतराच्च ओं ॥ २-१-१९ ॥

॥ ओं पटवच्च ओं ॥ २-१-२० ॥

॥ ओं यथा प्राणदिः ओं ॥ २-१-२१ ॥

In the matter of creation etc. Vishnu is independent and is not bound to anyoue. Hence He is called 'व्यालः'।

४. शत्रून् वारयतीति=व्यालः ॥

Vishnu is the one who stops the enemies.

५. विशेषेणासमन्ताज्जगतः क्षयो यस्मात् इति=व्यालः ॥

Vishnu brings total destruction of the universe, as His speciality. Hence He is व्यालः।

॥ श्रीः ॥

९६. प्रत्ययः—ओं प्रत्ययाय नमः ओं ॥

१. प्रत्ययः=ज्ञानरूपः ॥

Vishnu is knowledge swaroopa and so He is called 'प्रत्ययः'।

२. प्रति पुरुषं अयते इति=प्रत्ययः ॥

Vishnu does for every person-devotee to have confidence in Him.

३. प्रति विषयान् अयते=जानाति इति=प्रत्ययः ॥

Vishnu knows each and every matter in full. But none can know Him completely ; there is nothing that is not known to him.

Gita 2–26 states—

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

॥ श्रीः ॥

१७. सर्वदर्शनः—ओं सर्वदर्शनाय नमः ओं ॥

१. संपूर्णज्ञानरूपत्वात्=सर्वदर्शनः ॥

Vishnu is called 'Sarvadarshana' because He has full and complete knowledge as His swaroopa.

२. सर्वविषयसाक्षात्कारवत्वात्=सर्वदर्शनः ।

Vishnu is able to actually perceive all things before Him, by perception and so He is called 'सर्वदर्शनः'।

३. ईश्वरः सर्व ईशानः इति द्विरूपकोशात् षर्व हिंसायामित्यतः पचाद्यपि धात्वादेः ।

षः सः इति सत्वे च सर्वो रुद्रः तस्य दर्शनं ज्ञानं यस्मात् इति=सर्वदर्शनः ॥

Rudra is known as 'शर्व' and for him also, Vishnu is the bestower of knowledge and so He is called 'सर्वदर्शनः'।

४. सर्वं पश्यति इति सर्वाणि दर्शनानि यस्य इति=सर्वदर्शनः ॥

Vishnu sees all. Hence He is called 'सर्वदर्शनः'। He has eyes in all. गीता in 13-14 states—

सर्वतः पाणिपादं तत् सर्वतः अक्षिशिरोमुखम्।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १४ ॥

तत् that Vishnu in all His limbs having the energy and potency of legs and hands. सर्वतः अक्षिशिरोमुखम्=In all limbs, it has eye, head, mouth and energy of them, is found in them. Hence He is सर्वदर्शनः ॥

Thus ends the Tenth Sloka

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

९८. अजः—ओं अजाय नमः ओं ॥

१. न जायते इति=अजः ॥

Vishnu is the One Who is not born like others.

२. अज गतौ इति धातोः गन्ता=अजः ॥

Vishnu is the One Who goes as per His desire.

3. Vishnu has no beginning and so He is called 'अजः'।

न हि जातो न जायतेऽहं न जनिष्ये कदाचन।
क्षेत्रज्ञः सर्वभूतानां तस्मात् अहमजः स्मृतः ॥

इति भारते।

४. जननराहित्यात् अजः ॥

Sri Vishnu is called 'अजः'। Since He has no births at all like others.

५. द्वादशस्तोत्र ८-८—

उच्यते सर्ववेदोरुवादैः अजः
स्वर्चितो ब्रह्मरुद्रेन्द्रपूर्वैस्सदा ॥ ८ ॥

अजः=सर्वथा जन्मशून्यो वासुदेवः

Always, He is without birth. Hence He is अजः।

6. गीता states in 2–21—

वेदा विनाशिनं नित्यं य एनं अजं अव्ययम्।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

अविनाशिनं नित्यं अजं अव्ययम् यः वेद, सः पुरुषः।

Whoever understands properly that Brahman has no destruction of any kind, eternal and He is without births like us and He is without modification, that person is called 'ब्रह्मज्ञानि' i.e., a person who has understood Brahman.

७. ओं प्राणभृच्च ओं ॥ १-३-४ ॥

Under this Sutra, Taittireeya Aranyaka is quoted by Srimad Acharya :

"अजायमानो बहुधा विजायते" इति तस्यैव बहुधा जन्मोक्तेः ॥

अजायमानत्वात् अजः ॥ Vishnu is called 'अजः' since He is not born, but still He incarnates Himself in many avatars.

8. Srimad Acharya states in भागवततात्पर्यनिर्णयः under 1–1–1 as—

कर्ता विष्णुः अजः नित्यः सर्वज्ञत्वात् न च अपरः ॥

Vishnu is the creator, He is never born, He is eternal. He is omniscient but Not others.

9. Srimad Acharya states in Atharvana Upanishad as a benedictory Verse :

आनन्दमजरं नित्यं अजं अक्षयं अच्युतम् ।
अनन्तशक्तिं सर्वज्ञं नमस्ये पुरुषोत्तमम् ॥

Paramatma, Purushottama is ananda swaroopi. He has unlimited capacity. He never gets old age. He is all-knowing. He is eternal. *He has no birth at all.* I prostrate to such Great Paramatma.

॥ श्रीः ॥

९९. सर्वेश्वरः—ओं सर्वेश्वराय नमः ओं ॥

१. सर्वेषां ईश्वरः=सर्वेश्वरः ॥

For all, He is the Master or the Lord ; hence He is called 'सर्वेश्वरः'।

२. पूर्णश्च ईश्वरश्चेति=सर्वेश्वरः ॥

Vishnu is full and complete as well as He is the Lord of all ; so He is called 'सर्वेश्वरः'।

Gita 7-19 runs thus—

बहूनां जन्मनां अन्ते ज्ञानवान् मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥

सर्वमिति=पूर्णमिति ।

3. Srimad Acharya in भागवततात्पर्यनिर्णयः 11-16-9 quotes from 'Vastu Tattwa'—

सृष्टिस्थित्यादि हेतुत्वाद्भूतानि हरिरुच्यते ।
न तु भूततत्वरूपत्वात्स हि सर्वेश्वरेश्वरः ॥

Sri Hari is the reason for the creation, sustenance and other attributes. Hence He is called सर्वेश्वरेश्वरः। But not because of His Bhootattva roopa.

|| श्रीः ||

१००. सिद्धः—ओं सिद्धाय नमः ओं ॥

१. सिद्धः भक्तरक्षणाय इति ॥

Vishnu is ready to protect the devatas and hence He is called 'सिद्धः'।

२. सिद्धः नित्यः इति ॥

Vishnu is always eternal and there is no question of transformation or vikara for Him.

3. Vishnu is called 'सिद्धः'—

because He is the established and concluded साधनं or उपायः। Nyaya Sudha states साधनं द्विविधम्—aids are of two kinds—

साधनं

↓ सिद्धम्

सिद्धं च साधनं भगवान् इति मुमुक्षुभिः सव्यापरिकरणीयः ॥ भगवान् कुठारादिवत् सिद्धः ॥

Sri Hari Vishnu is the established or proved aid, like an axe; all that we have to do is take up, make upwards and downwards to achieve the result.

↓ असिद्धम्

फलकामेन–यथा यागादि —

Not concluded or proved aids. One has to do a lot by performing yagas etc. and then obtain the results.

|| श्रीः ||

१०१. सिद्धिः—ओं सिद्धये नमः ओं ॥

१. निरतिशयरूपत्वात् सिद्धिः ॥

Vishnu is having beauty which is immeasurable and such roopa He has and hence He is called 'सिद्धिः'।

२. मोक्षादिफलसाधकत्वात् सिद्धिः ॥

Vishnu is called 'सिद्धिः' because He is the sadhana for attaining Moksha and other covetable results.

8. **Vishnu is called 'सिद्धिः' because—**

(i) He is supreme amongst all.
(ii) He is the Incarnation of truthful knowledge.
(iii) He is capable of being reached by all satwic souls.
(iv) He is reachable by Siddha-vidya.

॥ श्रीः ॥

१०२. सर्वादिः—ओं सर्वादये नमः ओं ॥

१. सर्वकारणत्वात्=सर्वादिः ॥

Vishnu is the cause or reason for all. Hence He is called 'सर्वादिः'।

२. सर्वस्य अत्तृत्वात्=सर्वादिः ॥

Vishnu is swallowing in entirety the entire universe. Hence He is called 'सर्वादिः'।

३. सर्वस्य आदातृत्वात्=सर्वादिः ॥

Vishnu being taken into account and received by all and so He is called 'सर्वादिः'।

4. **In the Sutra—**

॥ ओं अत्ता चराचरग्रहणात् ओं ॥ १-२-९ ॥

स्रष्टा पाता तथैव अत्ता निखिलस्यैक एव तु ।
वासुदेवः परः पुंसामितरेऽल्पस्य वा न वा ॥ इति

|| श्रीः ||

१०३. अच्युतः—ओं अच्युताय नमः ओं ॥

१. देशतः कालतः गुणतः च च्युतिरहितत्वात्=अच्युतः ॥

Vishnu is called 'Achyutha' because there is no reduction/lessening in point of space, time or attributes in Him for ever.

2. Vishnu is called 'Achyuta' since—

(i) His glories will never leave from Him at any place or time.

(ii) He will never leave from His devotees.

(iii) He will see that His bhaktas never get into wrong paths.

३. गीता १-२१—

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ।

यावदेतान् निरीक्षेऽहं योद्धुकामानवस्थितान् ॥

Arjuna tells ironically Oh! Krishna, You are Achyuta but I am not so. I would slip out. Please advise and save me. This is the underlying tone, while calling the great Lord as 'Achyuta'.

४. यस्मान्नच्युतपूर्वोऽहमच्युतः तेन कर्मणा इति ॥

Vishnu is called 'अच्युतः' because He never deviates from His activities. Always steady and constant. Never there would be any sort of dereliction.

5. Under जिज्ञासाधिकरणम् (1-1-1) in the end—

In Bhashya Srimad Acharya quotes from Skanda :

श्वपचादपि कष्टत्वं ब्रह्मेशानादयः सुराः ।

तदैवाच्युत यान्त्येव यदैव त्वं पराङ्मुखः ॥ इति

The position of Chaturmukha Brahma, Rudra and others will be reduced to the worst position if Achyuta fails to see them by His merciful looks.

6. **Under प्रातः स्मरणविधि,** the Verse runs thus—

गोविन्दं भोजने काले भक्ष्यकाले अच्युतं स्मरेत् ॥

It says that at the time of Bhojana, we should say 'Govinda'. At the time of taking special items, in bhojana, one should meditate on Achyuta.

7. **The Stotra रौप्यपीठकृष्णस्तुतिः** starts and concludes as—

पालयाच्युत पालयाजित पालयाकमलालय ।
लीलयाधृत भूधरांबुरुहोदर स्वजनोदर ॥

8. **Under Dwadasa Stotra by Srimad Acharya in 8-8-**

अच्युतो यो गुणैः नित्यमेवाखिलैः ।
प्रच्युतोऽशेष दोषैस्सदा पूर्तितः ॥

Achyuta is always with all auspicious attributes.

अच्युतः विष्णौ रूढः । नास्ति च्युतं स्खलनं स्वपदाद्यस्येति तथोक्तः ॥

Achyuta has usage only in Vishnu. Never there is slipping or deviation from His position. Hence He is अच्युतः ॥

" अच्युतस्तु हरौ पुंसि स्थिरे " इति कोशः ॥

The lexicon is also there so in Hari.

९. स्वरूपसामर्थ्यात् न च्यवते न च्याविष्यते इति अच्युतः ॥

Never slips away from His inherent merit/capacity and so He is अच्युतः ॥

१०. श्री वेंकटेश अष्टोत्तर शतनामकम् ॥

अच्युताय नमो नित्यं नीलाद्रिनिलयाय च।

नमः क्षीराब्धिनाथाय वैकुण्ठाचलवासिने ॥ ४३ ॥

Under Anuvyakhyana, there is a famous Verse 264, which is only the Paingin Sruti, which brings the glory of Achyuta, Sri Vishnu. This comes under the Sutra—

॥ ओं प्रकरणाच्च ओं ॥ १-२-१० ॥

ज्ञानं नित्यं क्रिया नित्या बलं शक्तिः परमात्मनः।

नित्यानन्दोऽव्ययः पूर्णो भगवान् विष्णुः अच्युतः ॥ २६४ ॥

The knowledge of Vishnu is eternal.

The actions of Vishnu are eternal.

The strength of Vishnu is eternal.

His happiness is eternal and is indestructible. He is complete.

That Bhagawan Vishnu is अच्युतः because there is no diminution in any of His qualities. Always they are steady and eternal.

॥ श्रीः ॥

१०४. वृषाकपिः—ओं वृषाकपये नमः ओं ॥

१. वर्षणाद् वृष आकं सुखं पिबति इति अकपिः।
वृषश्चासौ आकपिश्चेति=वृषाकपिः ॥

Vishnu will pour down and will enjoy only happiness and take them for Himself. In the Sutra—

॥ ओं गुहां प्रविष्टावात्मानौ हि तद्दर्शनात् ओं ॥ १-२-११

शुभं पिबत्यसौ नित्यं नाशुभं स हरिः पिबेत्।

पूर्णानन्दमयस्यास्य चेष्टा न ज्ञायते क्वचित् ॥

२. वृषेण धर्मेणाकं दुःखं पिनष्टीति=वृषाकपिः ॥

By the dharmas, Vishnu will powder away the agonies of His devotees.

3. **Vishnu is called 'वृषाकपिः'**—because—

(i) He is Dharma roopi.

(ii) He is Varaha roopi.

(iii) He is the bestower of ananda.

(iv) He is the destroyer of unhappiness.

वृषो धर्मः कात् तोयात् भूमिं अपादिति कपिः वराहः वृषश्चासौ कपिश्च अन्येषां अपि इति दीर्घः ॥

कपिः वराहः श्रेष्ठश्च धर्मश्च वृष उच्यते ।
तस्मात् वृषाकपिं प्राह कश्यपो मां प्रजापतिः ॥

इति व्यासवचनात् ॥

॥ श्रीः ॥

१०५. अमेयात्मा—ओं अमेयात्मने नमः ओं ॥

१. अमेयात्मा साकल्येन ज्ञातुं अशक्यस्वरूपः ॥

Vishnu cannot be known fully regarding His Swaroopa. Hence He is called '**अमेयात्मा**'। That is why Taittireeya Upanishad states—

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ॥

which means the mind cannot fully comprehend Hari. Only a very small fraction of a negligible amount can be known about Him. Madhwa Vijaya states in 7-46—

न रमापि पदांगुलीलसन्
नखधूराजनन्दतसद्गुणान् ।
गणयेद्गणयन्त्यनारतं
परमान् कोऽस्य परो गुणान् वदेत् ॥

Who else can recount the countless attributes of the Supreme Lord Sri Hari when even Goddess Mahalakshmi, His dear consort, tho' ceaselessly counting the excellent qualities in the flashing nails of the fingers of His foot, cannot account for them ?

Gita states in 2–29—

श्रुत्वाप्येनं वेद न चैव कश्चित् ॥

Even tho' the devotee with great joy heard about Him, sees Him, talks about Him but still None has known Him completely [साकल्येन] ॥

Gita states again emphatically in 7–26—

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि **मां तु वेद न कश्चन** ॥

Krishna declares that He knows everything in the present, past and in future. *But None has known Him* completely.

Srimad Acharya States in Bhagavatha Tatparya Nirnaya as—

वेदो वदन्नपि हरिं न सम्यक् वक्ति केशवम् ॥

This states that tho' Vedas speak about Sri Hari, still they are not capable of telling about Him completely. So tho' the Vedas are infinite, yet they cannot describe the glories and attributes of Hari in a complete way.

Then who can know about Him fully and completely ? There is only one. Who is He ? Arjuna splendidly says in Gita in 10–15—

स्वयमेव आत्मना आत्मानं वेत्थ त्वं पुरुषोत्तम ॥

It is only Paramatma, Sri Hari knows about Him fully and completely, but none else. Hence He is called as

"अमेयात्मा"

In Srimad Bhagawatham 1–12–11 it is said—

विधूय तदमेयात्मा भगवान् धर्मगुब्विभुः ।
मिषतो दशमास्यस्य तत्रैवान्तर्दधे हरिः ॥

That Hari Who is अमेयात्मा—all pervasive and having many roopas saved the child Pareekshit in the garbha and He is the protector of all Dharmas.

२. अमेयश्चासौ आत्मा च अमेयात्मा ॥

Vishnu is called अमेयात्मा because He is the Master of all and He cannot be known fully by anyone.

3. **Talavakara Upanishad** brings this issue in a spectacular manner.

यदि मन्यसे सुवेदेति दहरमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम् ॥

If one were to say that he knows Brahman, then it can be told that he has not understood Brahman at all. If one says that he does not know Brahman, then he has understood Him. (Which means Brahman cannot be understood fully by anyone).

साकल्येन ज्ञातुं अशक्यः इत्यर्थः ॥

॥ श्रीः ॥

१०६. सर्वयोगविनिस्सृतः—

ओं सर्वयोगविनिस्सृताय नमः ओं ॥

१. सर्वे च ते योगाश्च सर्वयोगाः, सर्वोपाया विनिःसृता यस्मात्= सर्वयोगविनिस्सृतः ॥

Vishnu is the one from whom all the means have started.

२. सर्वयोगविनिस्सृतः=सर्वसंबन्धवर्जितः ॥

Vishnu has no connection with any **प्रकृति**—Matter at all.

He is always out of all Karmas and its attachments. गीता states in 3-22—

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
नानवाप्तमवाप्तव्यं वर्ते एव च कर्मणि ॥ २२ ॥

Lord Krishna states that He has nothing to be achieved in all the three worlds or elsewhere. But still He does Karmas. This is so, to set an example to other satwic souls, so that they could work out for their salvation

3. Hari has no connection at all with Prakriti and there is absolutely no question of any modification or transformation of any kind in Him. He is **सर्वयोग विनिस्सृतः।** This aspect is brought out by Srimad Acharya in his '**अनुव्याख्यानम्**' under **प्रकृत्यधिकरणम्** in a glorious manner. He states—

प्रकृतिशब्देन ब्रह्मोपादानं न उच्यते ॥

By the sabda '**प्रकृतिः**' it is not meant that Brahman is the material cause—

अविकारः सदा शुद्धो नित्य आत्मा सदा हरिः ।
सदैकरूप विज्ञान बल आनन्दरूपकः ॥

Hari is always without any modification even to the slightest extent. He is eternal. He is the Master. His body consists of only knowledge, happiness and strength as His inh erent and intrinsic attributes.

Further He is—

निर्विकारोऽक्षरः शुद्धो निरातङ्कोऽजरोऽमरः ।
अविश्वो विश्वकर्ताऽजो यः परः सोऽभिधीयते ।
निर्विकारं अनौपम्यं सदैकरसमक्षयम् ।
ब्रह्मेति परमात्मेति यं विदुः वैदिका जनाः ।
इति श्रुतिषु पुराणोक्त्या न विकारी जनार्दनः ।।

Hence He is called '**सर्वयोगविनिस्सृतः**' ॥

Lord Keshava is—

केशवाय नमो नित्यं **नित्ययौवनमूर्तये** ।
अर्थितार्थप्रदात्रे च निश्वतीर्थाघहारिणे ।। २९ ।।

—श्री वेंकटेश अष्टोत्तरशतनाम स्तोत्रम् ।।

Thus ends the Eleventh Sloka.

॥ श्रीकृष्णार्पणमस्तु ॥

Finally, this humble author concludes with this prayer to Lord Srinivasa as—

Oh! Keshava, You are the Master of Chaturmukha Brahma, Rudra and others. You are always young and handsome (You have no connection with प्रकृति to have modification), You are the bestower of all things prayed for. You are the destroyer of all sins, that is available in all sacred waters of this world.

This humble author dedicates this work to Sri Sri 1008 Sri Padmanabha Thirtha Maharaj, thro' his Mentor and Guru Tamraparni Sri Subbachar, praying for the welfare, long life, peace and desire to read and to understand the glorious work of Srimad Acharya.

[Continued from Cover 3]

(11) Githavil Pudirgals (Tamil)

(12) श्रीनिवास विवाह प्रशंसनम्—Glories of Lord Srinivasa's Marriage

(13) महाभारततात्पर्यनिर्णयः—Mahabharatha Tatparya Nirnaya 10th Adhyaya—Slokas 1 to 88

(14) यमकभारतम्—Yamaka Bharatam

(15) तत्वतो भेदः—Difference is Real

(16) महाभारततात्पर्यनिर्णयः—(अध्यायः ११) Slokas 1–237

(17) महाभारततात्पर्यनिर्णयः (अध्यायौ २९–३०)

(18) महाभारततात्पर्यनिर्णयः (अध्याय २०) Slokas 1–246

(19) जीवगणाः हरेः अनुचराः

(20) महाभारततात्पर्यनिर्णयः (अध्यायौ ३१-३२)

(21) महाभारततात्पर्यनिर्णयः (अध्यायौ १२–१३)

(22) जीवगणाः नीचोच्चभावं गताः

(23) JIVANIN SAYALPADUM THIRAMAI (Tamil)

(24) महाभारततात्पर्यनिर्णयः (१४–१५–१६ अध्यायाः)

(25) महाभारततात्पर्यनिर्णयः (अध्यायः १७)

(26) Vishnu Stuti :(Sri Satyasandha Mahan)

(27) Vinayaka Chaturthi (as per the Vedas)

(28) महाभारततात्पर्यनिर्णयः (अध्यायः १९)

(29) महाभारततात्पर्यनिर्णयः (अध्यायाः २३, २४, २५)

(30) महाभारततात्पर्यनिर्णयः (अध्यायौ २७, २८)

(31) Three Ratnas of Sri Vadiraja Mahaprabhu

(32) Mahimas of Srimad Bhagavatam

(33) Rishi Panchami Vrata Katha Mahima

(34) Dhruva—Supreme Devotee of Hari

(35) Sri Satyanarayana Vrathakatha Mahatmya

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(25) MAHABHARATA TATPARYA NIRNAYA (17th Chapter)

(26) VISHNU STUTI (By Sri Satyasandha Theertharu)

(27) VINAYAKA CHATURTHI (as per Vedas)

(28) MAHABHARATA TATPARYA NIRNAYA (19th Adhyaya)

(29) MAHABHARATA TATPARYA NIRNAYA (23, 24, 25 Chap.)

(30) MAHABHARATA TATPARYA NIRNAYA (Ch. 27, 28)

(31) THREE RATHNAS OF SRI VADIRAJA MAHAPRABHU

(32) MAHIMAS OF SRIMAD BHAGAVATAM

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(10) सत्यं जगत्—World is Real

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(10) WORLD IS REAL सत्यं जगत्

(11) GITHAVIL PUDIRGAL (Tamil)

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(13) MAHABHARATHA TATPARYA NIRNAYA (Ch 10)

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(15) DIFFERENCE IS REAL तत्वतो भेद:

(16) MAHABHARATHA TATPARYA NIRNAYA (Ch 11)

(17) MAHABHARATHA TATPARYA NIRNAYA (Ch. 29 & 30)

(18) MAHABHARATHA TATPARYA NIRNAYA (Ch 20)

(19) JEEVA GROUPS ARE SERVANTS OF HARI

(20) MAHABHARATHA TATPARYA NIRNAYA (Chap. 31-32)

(21) MAHABHARATHA TATPARYA NIRNAYA (Chap. 12-13)

(22) SOULS ARE HIGHER AND LOWER

(23) JIVANIN SAYALPADUM THIRAMAI (Tamil)

(24) MAHABHARATA TATPARYA NIRNAYA (14, 15, 16 Chap.

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